THE

TEACHER'S MANUAL OF METHOD

REV. W. ROSS.

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TEACHER'S

MANUAL OF METHOD.

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THE

TEACHER'S

MANUAL OF METHOD

OR THE

GENERAL PRINCIPLES OF TEACHING AND SCHOOL-KEEPING.

WITH ILLUSTRATIVE EXAMPLES.

BY

THE REV. WILLIAM ROSS, B.A.

CURATE OF ALDERNEY, AND
FORMERLY INSPECTOR OF CHURCH SCHOOLS IN MANCHESTER.

There is nothing more beautiful in the whole world than a Teacher who devotes himself with youthful enthusiasm to his sacred task.

DIE GÜNDERODE.

NEW EDITION

THOROUGHLY REVISED AND IMPROVED.

LONDON
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1858


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PREFACE.

THIS little work, in its treatment of the subjects contained in it, is intended to be *suggestive* and not *exhaustive*. This fact will account for the perhaps novel form in which the subjects have been presented. Several of the sub-divisions might have been avoided, and yet the same facts introduced; but the object aimed at would not in that case, it is believed, have been so well accomplished. It would also have been an easy task to have swelled the size of the volume indefinitely, by illustrating more amply the subjects treated of. The temptation to do so has, however, been studiously resisted. Whatever interest such illustrations may have for the general reader, they can be but of comparatively little value to the Teacher. Experience, it is true, is multiform; but to the Teacher it is *that* experience only that is chiefly valuable which he has in some way or other *personally* acquired. A teacher cannot be formed by the mere perusal of the writings of others, however full or however admirable these writings may be in themselves. Yet hints may be given, and suggestions thrown out, that will be of essential service to the Teacher in various ways, but especially in awakening and fostering in him a spirit of self-watchfulness, of self-observation, and self-correction; and, apart from actual attainments and peculiarities of natural talent, it is upon these habits of mind, more than upon anything else, that his ultimate efficiency will depend.

To afford such assistance in matters of method, &c., is the sole object of this little work, which the Author ventures to hope may be found of service to Pupil Teachers, Apprentices, and Students in Diocesan Schools and Training Colleges. The way in which he begs to suggest it may be used, is to have it

interleaved with writing paper, and as the several subjects contained in it come under the notice of the student, either in his practice or in the lectures that he receives during his training, let him make in it such remarks as occur to him, either in confutation, or as additional illustrations of the topics, as the case may be. In this way the whole subject may be made *his own*.

Teachers — both Masters and Mistresses — already installed in office will also probably find an occasional perusal of the Manual, and a note made in it in this way, from time to time, useful means of refreshing their memories, and of keeping their minds fixed upon the duties of their vocation, and the melioration of their scholastic methods.

From the brevity of statement that has been aimed at, the Author fears that there is about some of his remarks an appearance of dogmatism, which, however, he begs to assure his readers it was very far from being his wish to indulge in. On the contrary, the whole is presented merely as hints and suggestions to those whom — to their praise be it spoken — he has never found averse to receive and adopt a practical hint, when given in a right spirit.

In short, should the present hints, imperfect as they are, in any degree subserve the end for which they are intended, and be received in print with any measure of that kindly and indulgent spirit with which many of them have already been received in *viva voce* communications, it will be a matter of great gratification to one who esteems it an honour to be a fellow-learner and a fellow-labourer with those engaged in the sacred field of Popular Education.

ALDERNEY,
August, 1858.

CONTENTS.

THE TEACHER'S GRACES.

O'ER wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it;—so
Do these upbear the little world below
Of Education,—Patience, Love, and Hope.
Methinks I see them grouped in seemly show,
The straitened arms upraised, the palms aslope,
And robes that, touching as adown they flow,
Distinctly blend like snow embossed in snow:
O part them never! If Hope prostrate lie,
Love, too, will sink and die.
But Love is subtle, and doth proof derive
From her own life that Hope is yet alive;
And bending o'er, with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit, and half supplies;
Thus Love repays to Hope what Hope first gave to Love.
Yet haply there will come a weary day
When, overtasked, at length
Both Love and Hope beneath the load give way.
Then with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loth,
And, both supporting, does the work of both.

S. T. COLERIDGE.

SECTION I.

WHAT IS EDUCATION?

What is Education?

(1.) I call a complete and generous Education that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.—*Milton.*

(2.) I call that Education which embraces the culture of the whole man, with all his faculties—subjecting his senses, his understanding, and his passions to reason, to conscience, and to the evangelical laws of the Christian revelation.—*De Fellenberg.*

(3.) Education may, in a certain sense, be said to be threefold—the Education of nature, of man, and of circumstances. The internal development of our faculties and organs is the education of nature: the use which we are taught to make of this development is the education of man: and the acquisitions of our own experience respecting the objects which operate upon us is the education of circumstances.—*Rousseau.*

(4.) Education is a process calculated to qualify man to think, feel, and act in a manner most productive of happiness. It possesses three essentials—first, by early exercise to improve the powers and faculties, bodily and mental; secondly, to impart a knowledge of the nature and purposes of these powers and faculties; and, thirdly, to convey as extensive a knowledge as possible of the nature of external beings and things, and the relation of these to the human constitution.—*J. Simpson.*

(5.) Man is the only creature that requires to be educated: one generation educates another. The young, however, ought

to be educated not in accordance with the present standard of the human race, but with a view to a future and much meliorated condition of humanity. In short, the object of Education ought to be, to develop in the individual all the perfection of which he is capable.—*Kant.*

(6.) The art of Education ought to aim at a standard of elevation superior to what may happen to be the spirit of the time —for the child is to be educated not for the present merely.

To write on Education, is at once to write on almost everything.—*J. P. Richter.*

(7.) The most essential objects of Education are the two following,—first, to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and, secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors, and, as far as possible, engage its prepossessions on the side of truth.

To watch over the associations which they form in infancy; to give them early habits of mental activity; to rouse their curiosity, and direct it to proper objects; to exercise their ingenuity and invention; to cultivate in their minds a turn for speculation, and, at the same time, preserve their attention alive to the objects around them; to awaken their sensibilities to the beauties of nature, and to inspire them with a relish for intellectual enjoyment,—these form but a part of the business of Education.—*D. Stewart.*

(8.) The object of the science of Education is to render the mind the fittest possible instrument for discovering, applying, or obeying the laws under which God has placed the universe.—*Wayland.*

(9.) All should be embraced in Education which can promote the formation of the man, and prepare him for the eternal destiny of his spirit.—*Conversations Lexicon.*

(10.) As this life is a preparation for eternity, so is Education a preparation for this life; and that Education alone is valuable which answers these great primary objects.—*Bishop Short.*

(11.) There is another art, however, to which knowledge of the intellectual and moral nature of man is still more important —that noble art which has the charge of training the ignorance and imbecility of infancy into all the virtue, and power, and wisdom of mature manhood—of forming, of a creature, the frailest and feeblest which heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer, and almost the representative of the Divinity. The art which performs a transformation so wondrous cannot but be admirable itself; and it is from observation of the laws of mind that all which is most admirable in it is derived. These laws we must follow indeed, since they exist not by our contrivance, but by the contrivance of that nobler wisdom from which the very existence of the mind has flowed; yet, if we know them well, we can lead them, in a great measure, even while we follow them. And, while the helpless subject of this great moral art is every moment requiring our aid,—with an understanding that may rise, from truth to truth, to the sublimest discoveries, or may remain sunk for ever in ignorance, and with susceptibilities of vice that may be repressed, and of virtue that may be cherished,—can we know too well the means of checking what is evil, and of fostering what is good? It is too late to lie by, in indolent indulgence of affection, till vice be already formed in the little being whom we love, and to labour then to remove it, and to substitute the virtue that is opposite to it. Vice already formed, is almost beyond our power. It is only in the state of latent propensity that we can, with much reason, expect to overcome it by the moral motives which we are capable of presenting; and to distinguish this propensity, before it has expanded itself, and even before it is known to the very mind in which it exists,—to tame those passions which are never to rage, and to prepare, at a distance, the virtues of other years,—implies a knowledge of the mental constitution, which can be acquired only by a diligent study of the nature, and progress, and successive transformations of feeling. It is easy to know that praise or censure, reward or punishment, may increase or lessen the tendency to the repetition of any particular action; and this, together with the means of elementary instruction, is all which is commonly termed Education. But the true science of Education is something far more than this. It implies a skil-

ful observation of the past, and that long foresight of the future, which experience and judgment united afford. It is the art of seeing, not the immediate effect only, but the series of effects that may follow any particular thought or feeling in the infinite variety of possible combinations,—the art often of drawing virtue from apparent evil, and of averting evil that may arise from apparent good. It is, in short, the philosophy of the human mind applied practically to the human mind; enriching it, indeed, with all that is useful or ornamental in knowledge; but, at the same time, giving its chief regard to objects of yet greater moment; averting evil, which all the sciences together could not compensate, or producing good, compared with which all the sciences together are as nothing.—*Brown.*

(12.) Education ought to prepare a child for two successive states of existence: he is at the same time an immortal spirit merely passing through this world, and a weak creature sent into it only to suffer and to die. We are so constituted that our nature harmonises with both these vocations. The soul is endowed with some faculties which relate only to its sojourn upon earth, and with others which carry its hopes and views beyond this world. Both ought to be cultivated by Education. Since God has not thought fit to call us directly to himself, but has obliged us to seek Him by the path of human life, it becomes the strict duty of an Educator to furnish his pupil with everything necessary for the journey.—*Madame Necker de Saussure.*

(13.) The term *Education** especially implies, by its etymology, that character in the studies of the rising generation which I have attempted to describe; namely, that these studies draw forth and unfold a portion of our common human nature. They *educe* the elements of humanity which we have within us. The studies and occupations of the young are not properly called *Education*, merely because they *draw out something*, without considering whether it is an attribute of the race or an accident of the individual. Young persons may be so employed and so treated that their caprice, their self-will, their individual tastes and propensities, are educed and developed; but this is not

* From the Latin words *e* and *duco*, to lead or draw out; and perhaps, when rightly understood, tantamount to the English expressions, up-bringing, or training-up.

Education. It is not the education of a man; for what is educed is not that which belongs to man as man, and connects man with man. It is not the education of a man's humanity, but the indulgence of his individuality.—*Whewell.*

(14.) Education is the training of a mortal immortal, for earth—for heaven.

SECTION II.

EDUCATION AS A SCIENCE.—NATURAL TALENTS, AND THE LAWS OF THEIR DEVELOPMENT.

Education as a Science.

(1.) From the preceding definitions, or descriptions of the science of Education, we may conclude that its *end* or aim—as an instrument—is the perfecting of human nature *here;* which, of course, includes its preparation for a blissful *hereafter:* and its *object*, that is, its subject matter, taken in its widest scope, is human nature considered as a whole—man as consisting of body, soul, and spirit.

(2.) If we are asked more particularly in what such perfection consists, we at once refer to what God has revealed respecting the nature and destiny of man in His word, which alone can afford infallible information in such questions.

Let not any of our young readers suppose that this is a begging of the question. Let them rather each think the matter over carefully and seriously, and we feel persuaded that their conviction will be, that without that blessed word, the world were not only a wilderness, but a maze, and human life itself an enigma. And here we may remark, that if we do not quote it as often as opportunity may seem to pre-

sent itself, it is because we assume that the principal parts of its contents are known to those for whom we write.

(3.) Education must be allowed to be a science. It has its principles—the principles of teaching; and it has also its art—the art of teaching, or instructing, based upon such principles.

(4.) Yet it cannot be ranked with what are called the "exact sciences." It is not a science of cognitions, but of experiences. It differs, for instance, in its characteristics as a science in several respects from the science of the pure mathematics, but may be aptly compared with that of medicine.

Natural talents, and the laws of their development.

(5.) We assume that men are born with differences of natural talents. In proof of this assumption, we are content to appeal to the experience and observation of our readers.

"What man has done that man may do" is an adage, which according to our view of the matter, is true only in a certain sense. What man[kind] has done that man[kind] may do we allow, but not that what some *particular* man has done *any* man may do.

(6.) We do not, however, presume to say what are the limits of such differences—whether their origin is *mental* or *physical*, nor whether they are differences of *kind* or of *degree* only. The whole question has been much discussed, and psychologists are still far from being agreed respecting it.

(7.) But apart from speculations on the question, we deem ourselves justified in assuming further—that natural talents are in a special manner the gifts

of God to man, and although always wisely indeed, are yet variously bestowed. They are, perhaps, never — apart from disease — wholly obliterated or destroyed; and can never strictly speaking, be altogether acquired. Hence the disappointments and failures that are occasionally witnessed, where attempts are persisted in to educate individuals for this or that art or profession for which they may be destitute of the requisite talents.

(8.) It is, however, of great practical importance to bear in mind that no natural talents, whatever may be their kind or degree, can supersede the necessity of Education.

They ought rather to be regarded as the index of the individual's *possibilities*, while the extent of development to which they are subjected will decide his *actualities*.

(9.) This view of the matter may, perhaps, be rendered more clear by comparing for a moment the development of the human powers with what we see take place in the development of vegetable life.

Take for example an acorn. It contains within itself — though to us in an occult and inscrutable manner — the elements, rudiments, possibilities, conditions, or germ of a perfect oak; and by no process, within our power, can we evolve from an acorn anything else than an oak.

In order, however, to effect the development, and instrumentally perfect, as it were, the nature of the acorn, we must bring to bear upon it circumstances external to itself; and it depends upon the knowledge and skill with which we regulate and adapt, in conformity with the nature of the acorn, the external circumstances which operate upon it, whether we

educe from it a dwarfed, stunted, warped, and sightless shrub, or a noble oak—the lord and monarch of the forest.

(10.) To the practical Educator an important inquiry is,—

What are the chief laws according to which the development of the human powers takes place?

(11.) We may observe that the development of every organised object, or being with which we are acquainted, takes place according to fixed and definite sequences, conditions, or laws; and the development of the human powers forms no exception to this universal rule.

(12.) All organised nature seems to be endued with a principle of activity by the operation of which it accomplishes its destiny—so too the human powers are perfected by action, use, or exercise.

(13.) In all organised beings their powers in their first phases are either wholly latent, weak, or inconsiderable, and increase, as do the human powers, by an imperceptible process from a point that may be considered as zero to their perfection.

(14.) The development of the human powers takes place in succession—just as in the vegetable world, where "the seed springs and grows up we know not how: first the blade, then the ear; after that the full corn in the ear."

(15.) In the order in which the human powers become developed we see manifested the wisdom and goodness of the Creator.

In the earlier years of the child's life it most needs, for its preservation and comfort, the sensuous, physical, or lower powers, as they are sometimes called, and

accordingly we find these first developed, and the intellectual faculties subsequently.

(16.) The human powers may be developed separately. Their perfection, however, consists not in the exaltation of this one or that one at the expense of the others, but in a duly proportionate and harmonious development of the whole. Just as in the vegetable world, the stem, the leaf, the flower, &c., may each be said to have, in a certain sense, a development perfect in itself; yet, the perfection of the plant consists in the harmonious union of these separate developments.

(17.) By "*harmonious development*" it is not of course meant that all the powers are to be developed equally, but only in a measure proportionate to their importance; or, in other words, that the lower powers are to be so educated as to be under due subordination to the higher and nobler ones: nor does the expression imply that all are to be educated according to any supposed standard of excellence, nor that all should attain the same intellectual stature; but simply, that each should be harmoniously *perfect in himself.*

(18.) It is however right to observe, that the phrase harmonious development implies soundness of bodily health as well as a duly proportionate intellectual culture. Indeed mental development cannot be really perfect where proper attention is not paid to the health and vigour of the body.* In short, "mens sana

* "If the lute," says Bishop Berkeley, "be not well tuned, the musician fails of his harmony. And in our present state, the operations of the mind so far depend on the right tone or good condition of its instrument, that anything which greatly contributes to preserve or recover the health of the body, is well worth the attention of the mind."

in corpore sano," is tantamount to the expression harmonious development, as here employed.

(19.) No attempt ought to be made *to eradicate* any talent that has been bestowed upon man, but, on the contrary, each and all ought to be educated and directed in conformity with the preceding laws. To think otherwise were to set ourselves up as wiser than the Giver of such talents.

(20.) The development of the human faculties, like that of other organised beings, proceeds by a perfectly continuous process, and not *per saltum*, or by leaps. The rate of progression in different individuals may vary, but the stages passed through are probably essentially the same.

(21.) The mind and body of man are most intimately, though mysteriously connected, and reciprocally and powerfully affect each other. So close, indeed, is the connexion, that it is only by abstraction that we can think of them separately.

(22.) It is true we have spoken of the intellect as consisting of various powers or faculties; and it is usual and convenient so to speak of it; yet, it is not improbable that the mind is an essential unity, and that those manifestations that we call powers, are merely so many developments of this unity in this or that direction.

(23.) We are not unaware that phrenologists have given to what they conceive to be the several powers, &c. of the human mind, not only names, but in a certain sense, *local habitations.*

(24.) In speaking of development as we have, let it not be supposed that we regard the pupil as a mere recipient, or passive being. The contrary, according to our language, is the case. No one can, strictly speak-

ing, develop another's powers. The best educator can merely awaken the faculties, and employ with skill the instruments placed within his power; but that which really effects the work must be an impulse from within; and without this, all external appliances will accomplish little or nothing. All real Education is, in a certain sense, self-education.

(25.) The earlier the human powers are called into exercise, the easier is their formation and direction—the later, the more difficult. The more too they are accustomed to act in one direction the more difficult it is to change that direction.

(26.) From the preceding law it follows that the starting-point of Education in respect of time,—theoretically at least,—can be nothing else than that moment when the human being becomes conscious of the merit and demerit of his actions, and this probably happens at a much earlier period than is generally supposed.

(27.) That Education is necessary to the perfection of a human being is sufficiently obvious. As in the vegetable world, the more tender and noble the plant is, the more it stands in need of fostering, guiding, and superintending watchfulness to bring it to its perfection—just so experience shows us that unless the talents and tendencies implanted in man be in like manner awakened, fostered, guided, and superintended, he will fail in perfectly accomplishing his destiny.

(28.) Love, Hope, and Patience, must lead the immature being on to that point when *he is taught to teach himself, and to be his own guide;* and to accomplish this effectually, may be regarded as the highest formal object of Education.

(29.) That the destiny of one human being should be to this extent dependent upon another, is an ar-

rangement quite in harmony with God's general dealings with man. For whatever differences and distinctions we short-sighted mortals may fancy to exist, we are well assured that He regards the whole human race but as *one family*, and has constituted every man, in a certain sense, his brother's keeper.

SECTION III.

GENERAL RULES OF TEACHING.

—♦—

Having premised what we judge to be the more important of the ascertained laws, according to which the development of the human powers takes place, we might now proceed to consider what are the best means to be employed for the education of the separate powers or faculties — assuming in our inquiry the most generally received classification of such powers. We deem it, however, more useful for our present purpose to pursue a different course.

Deduced from, and based upon, the preceding laws of development are the

GENERAL RULES OF TEACHING.

These rules may be considered, —

I II. III. IV.	With respect to	the nature of the scholar. the subject-matter of the instruction. the pupil's condition in life, &c. the teacher.

We need scarcely say that this division is quite arbitrary, and is adopted merely as a matter of convenience.

In treating of the rules of teaching, that they may be the more easily remembered, we shall endeavour to sum each of them up in a short sentence, and shall add to such sentences or rules so much explanation and illustration as may seem requisite to make it apparent what we understand under them.

CHAP. I.

RULES OF TEACHING WITH RESPECT TO THE SCHOLAR.

I. *Teach in conformity with Nature.*

We have already observed that on account of the occult nature of the human mind, it is not possible to lay down for its culture rules of a character absolutely certain, and universally applicable. The present rule is therefore vague, and, in practice, can afford us comparatively little direct assistance. It is, however, clearly deducible from the preceding laws, and forms a sure basis on which to build the general rules of teaching.

The science of Medicine and that of Education are similar in this, in that the subject-matter of both — the powers upon which they operate — are of an occult character. To both the Physician and the Educator, therefore, observation and experience are of the greatest importance. It were much to be wished that the latter were as vigilant in noticing, and scrupulously exact in recording the peculiarities of mind, temper, and temperament that he encounters in his practice, as the former is in tabulating the varying indications and symptoms of bodily disease. The Physician well knows that he cannot cure the sick by a treatment opposed to nature, but that, on the contrary, whatever good he may be able to effect, must be by co-operating with nature. In like manner, so far as such nature can be known, it is clearly the

duty of the Teacher to guide it by co-operating with it. We speak not now of the moral nature of man. We may here also observe, once for all, that throughout the present work we employ the word *nature* as an abbreviation for the expression *capacities, tendencies, powers, or impulses*, implanted by God in his creatures. In every case the ultimate analysis shows clearly that "it is the Lord that reigns" throughout the entire universe.

With this explanation we may observe that the laws of nature are absolutely immutable. Man, therefore, in his contests against nature ever appears puny and insignificant.

It is only by condescending to learn from, and co-operate with nature, that he becomes truly great. It is by following this course that the mechanical arts themselves have been able to accomplish such splendid and astonishing results. In short, then, nature is power, and all education that is anything else than a perfecting of nature, in accordance with nature's laws, is faulty.

This power may be misunderstood or may be contended against, and by such conflicting treatment, whether resulting from ignorance, caprice, or narrow-mindedness, the education of individuals, of families, of schools, and even communities, may be marred by those placed over them; but, thanks to the God of nature, the ultimate melioration and advancement of humanity cannot be thus frustrated. For with every human being born into the world, those powers, which in a previous generation may have been enslaved and prostrated, rise, Phœnix-like, from their ashes, and assert anew their rights and privileges. And in every such contest, we may rest assured that nature will ulti-

mately come off more than conqueror. Let then every educator follow her indications so far as they can be clearly ascertained.

2. *Adapt your instruction to the pupil's stage of development.*

The pupil's powers become developed consecutively, and it is upon this fact that the present rule is based. We may, perhaps, fix upon at least four such stages of development. (A) That in which the senses predominate—up till about 7 or 8. (B) That in which the memory takes the lead from about 8 to 11. (C) That in which the understanding becomes conspicuous—from about 11 to 13 or 14. (D) The last and highest stage of development in which reason subjects to her laws all the other powers—from 13 or 14 onwards.

In nature we are aware there are no such lines of demarcation separating one stage of the child's mental progress from another, and the whole is much modified by circumstances. From the first moment of the child's life, too, it of course possesses all the faculties here ascribed to it at different periods. They usually, however, become conspicuous, and, as it were, acquire the ascendency in the order, and about the times of life that we have mentioned.

With respect to physical Education we may observe, that during the whole of his juvenile years, the youth shows a desire to indulge in activity of body. Even while a child he loves to play freely, and without constraint; and when become a youth, if left to himself, he selects such games and sports as require considerable bodily exertion.

In a judiciously devised plan of Education, these impulses are neither attempted to be eradicated, checked, nor visited with punishment, but are guided and turned to account—in short, are made to contribute to the perfection of his Education.

Human nature, it has been observed, is familiar in all its bearings to most men; yet how novel does every symptom of it appear as first shown forth by a child! Every step in the attainment of physical power—every new trial of intelligence, as they one by one arise in the infantile intellect, like the glory of night, starting star by star into the sky—is hailed with a heart-burst of rapture and surprise, as if we had never known anything so clever or so captivating before. The point thus gained is never lost. The darling child is reminded perpetually of the idea he lately seemed to comprehend, or of the word he seemed nearly able to pronounce, or of the little action he attempted to perform, and thus the whole of his little stock of accomplishments is carefully kept together, liable to constant increase. Hosannas of affection celebrate every step of his progress towards maturity, and fresh blessings are showered upon his holy and harmless head, for every manifestation of the presence of the godlike mind.

(A) In his earlier years—let us say up till 8—the child is particularly taken up with whatever appeals to the senses. In this stage, therefore, the instruction should, as much as possible, be addressed to them.

The knowledge attempted to be imparted ought not to be of a demonstrative or argumentative, but of an *intuitive* character:—that is to say, where the mind has an immediate perception of the agreement or disagreement of the ideas as soon as they are presented

to it without the aid of intermediate ideas, proofs, or processes of reasoning.

In short, the knowledge conveyed at this stage ought to be of that kind, which, as Locke expresses it, "is irresistible, and like bright sunshine forces itself immediately to be perceived as soon as ever the mind turns its view that way, and leaves no room for hesitation, doubt, or examination."

(B) From about 8 to 11 the child shows a greater desire to remember what comes under his notice, and his power of doing so, too, has evidently increased.

Besides a facility of committing to memory, we generally find that in this period the imagination is active and easily excited. Hence that love for the strange and the marvellous—that avidity with which Robinson Crusoe, Jack the Giant-Killer, the Arabian Nights, and such like food are devoured; and the willingness, and pleasure with which Grandfather's tale is listened to, and commented upon, for the twentieth time. In very lively children this love of the marvellous sometimes leads them to frame fictitious stories and adventures. Such love of romancing is said to have been exhibited both by Sir Walter Scott and Göthe in their childish years; and how truly in these cases did the tree follow the bent of the twig!

This propensity, however, requires to be watched, lest its indulgence should lead to an undervaluing of truth. For it may be asserted, that there is no single habit of more importance, and more essentially necessary to be cultivated in youth than an inflexible love of truth.

In the wonders of natural history, the singular manners and customs of foreign nations, and the

strange transformations produced by the Arts and Sciences, the well-informed Teacher will find abundance of facts—facts stranger than fiction—with which to profitably gratify this spirit of curiosity.

The present period will also be a proper time to require the pupil to begin the committing to memory of the grammatical forms of language, and to engage in such like studies, that call especially for the exercise of the memory.

(C) At about the age of 11 the child begins to put the question why? more frequently; and now shows a greater desire to understand those facts which he was before content to remember, recount, wonder at, and be delighted with.

In the mental economy, the understanding begins to assume the supremacy, and to put to flight much of the marvellous.

(D) From 13 to 14 and onwards to maturity, we regard as the highest stage of development. The youth begins now to be able, not only to perceive the fitness and relations of things, and in common language to understand them, but is in many cases prepared, by assuming a few self-evident facts, to demonstrate by a process of reasoning, that these things must be so. He now, too, begins to realise in its fuller force, that "*whatever is, is right.*"

While this fuller knowledge dawns upon him, there usually takes possession of him a feeling of the emptiness of his former attainments, mingled with compassion for the ignorant and immature who are obliged to see as it were with the eyes of others. Reason begins to acquire the ascendency, and these are some of her indications.

Our present rule has reference, however, not merely

to the selection of instruction suited to the pupil's stage of development, but also to the garb in which such instruction is presented.

It is obvious to all that the same subject may be very variously treated. For example, many of the facts connected with the Mathematical Geography of the Earth may be so treated by a skilful teacher, as to come under what we have called *intuitive* instruction. Ascending a step higher, many of the relations of the subject, and the advantages thence resulting may be perceived and understood. Ascending yet higher, many of the phenomena may, by a process of reasoning, be demonstrated to be necessary consequences resulting from a comparatively small number of ascertained laws.

Acting in the spirit of the present rule, the Teacher will be especially careful that the language and illustrations which he employs are perfectly level to the capacities, and, as it were, come home to the hearts and understandings of those to whom his instructions are addressed.

This rule suggests most important considerations. In fine, "There are joys for every age, and pleasures for every stage of the spirit."

3. *Begin your instruction at what, to your pupil, is the beginning, and lead him on, without interruptions, steadily and continuously—taking care that he is well grounded at each step.*

To begin at the beginning is a rule, the importance of which is generally acknowledged. To violate it, were to attempt to raise a superstructure without a foundation. There is, however, some difficulty in

finding out what to the pupil really is the beginning, that is to say, in ascertaining the precise amount of knowledge or experience that he may have acquired. Here the Teacher finds scope for the exercise of tact, for, to aid him in this part of his task, no definite directions can be prescribed. Still it is important that such discovery should be made, for it is upon the pupil's previously acquired experience that his school-instruction should, as much as possible, be grafted.

If the notions that he has acquired are correct, they will be enlarged; if false, supplanted by others that are correct.

The rule, of course, has reference more particularly to the imparting of knowledge, and not to the teaching of an art, as for instance, the art of reading.

That the path over which the pupil is conducted, should be a well graduated and perfectly continuous one, and that each step should be securely taken, are also matters of importance. These objects are sometimes sought to be accomplished by descending to the minutest details, and providing a superfluity of exercises, &c., in our school-books. But this, in our opinion, is proceeding upon a wrong principle. It is looking in a wrong direction for the continuity and thoroughness that the rule recommends. It is looking to the object (the Book) for them, instead of taking care that they find a place in the mind of the subject (the Scholar).

The Teacher, therefore, acting in the spirit of the present rule, will take care that whatever subject he brings before his pupils be apprehended by them, not in a fragmentary, but in an orderly and continuous manner. To accomplish this, he will employ just such an amount of exercises and examples — without regard

to what may be in the text book—as he may find necessary for his purpose, and this will, of course, be different for different individuals.

Superficiality has no defenders, and that part of the rule that enjoins its opposite can therefore have no opponents. Yet, what in the case of elementary instruction, is meant by *thoroughness* may be misunderstood. It does not mean that the pupil is to be kept to the first elements of any subject, till he knows that all *can* be known respecting them.

For example, suppose the pupil is beginning the study of Arithmetic, it is not necessary, nor would it be wise, to keep him to numeration till he knows all that can be known of it, before allowing him to proceed to the other rules. To comply with the present rule, it is only required that he should know so much of the principles of numeration as may be necessary to a right understanding of the subsequent step—and so in other cases.

Though it is not logically correct, yet, in elementary teaching, it will often be found more expedient to retrace the way passed over, enlarging the view previously taken in, rather than to dwell so long upon the mere elements as would be necessary to ensure a perfect knowledge of them—that is, supposing it possible to ensure such a knowledge in the very earlier stages, which may well be doubted. Beware of tediousness and distaste.

4. *In your teaching, proceed from the near to the distant; from the simple to the complex; from the easy to the difficult; from the known to the unknown.*

We have here four distinct rules, but they are short and in some degree connected with each other, and we have therefore presented them together.

From the near to the distant.

This rule is clearly in conformity with the natural laws of development. It is thus the individual becomes successively acquainted with the cradle, the nursery, the house, the street, the neighbourhood, the parish, the county, and so on,—

> "Till earth's remotest bounds and heaven's bright train
> He'll trace, weigh, measure, picture, and explain."

Still the rule may be mistaken. What is in appearance distant, may not, owing to the peculiar constitution of the human mind, be really so. For instance, the existence of a God, the Creator of all things, might appear at first, an idea distant and difficult to be arrived at by a child; but experience shows us that this is not the case, but that God in this sense is nigh unto even a comparatively young child.

In general, however, the *concrete* to the child is the near, and the *abstract* the distant.

From the { *simple to the complex.* / *easy to the difficult.*

We join these two rules together in speaking of them, because to the child the simple, for the most

part is the easy, and the complex the difficult. For example, the pupil will sooner, and more easily, become acquainted with an object whose structure is simple, than with one whose structure is more complex. And a sum in Arithmetic containing but few figures, is easier to the child than another embracing the same principles, but made up of many more figures —and so in other cases. The rule that enjoins from the easy to the difficult, can require no illustration, nor arguments to enforce it.

From the known to the unknown.

This is a rule of great importance, and of very general application. For instance, if we wish to become acquainted with a language that is unknown to us, we can only do so through the medium of some other language that is already known to us.

In short, whenever we wish to become acquainted with anything that is unknown to us, we endeavour to do so by associating it with something that is already known to us. This is nature's course; and, with reverence be it spoken, our Saviour himself, He who knew what was in man, and needed not that any one should tell him, graciously condescended, in compassion to the weakness of his hearers, to observe this rule frequently in his instructions. For instance, would He teach his hearers some important truth — something at present unknown to them — He directs their attention to the labours of the shepherd, the husbandman, the fisherman, &c. — details that were perfectly well known and familiar to them: and from these He leads them on to the apprehension of truths of the highest import.

The present rule is one that admits of endless illustration; but its importance we trust, without adding farther illustration, is already sufficiently obvious.

5. *Teach the pupil as little as possible.*

This rule does not forbid the pupil *learning* as much as possible. It simply directs that the Teacher shall do nothing for the pupil which, with an ordinary amount of pains-taking, he might and ought to do for himself.

This rule is, perhaps, most frequently infringed by young teachers, who, without having sufficiently reflected on the matter, set to work as if it were necessary for them to teach forthwith everything that they have ever themselves learned; and farther, seem to think that the advancement of the pupil must depend upon the stir, bustle, and much talking of the Teacher. Experience usually corrects such erroneous notions, and for the comfort of the Teacher, and for the real good and advancement of the pupil, they cannot be too soon corrected.

It is not so much what the Teacher does *for* the scholar, as what he leads him *to do for himself*, that is of real value to him. Any plan of teaching is bad, in proportion as it condemns the pupils to be merely passive recipients, and good, in proportion as it calls into healthful exercise their self-energies and self-endeavours after improvement. Every effort on the part of the Teacher should be met by a corresponding effort on the part of the pupil.

6. *In your teaching endeavour to unite the* FORMAL *with the* MATERIAL *object of Education; and exercise your pupil on the subjects that he learns till they become really his own.*

We have already observed (page 12) that to teach the pupil to be his own teacher may be regarded as the highest formal object of Education; and we may farther observe, that the expression *material* object of Education is here used to imply the impartation of what is usually called knowledge: while by the *formal* object, is meant the intellectual culture resulting from the imbibing, digesting, and self-appropriation of such knowledge.

Instances of the violation of this rule will readily occur to all teachers. No doubt most, in the course of their experience, have met with youths who had made very considerable progress in the several branches of school-instruction, whose mental culture was but little influenced for good by such acquirements—who, in short, in spite of their learning were, in plain language, stupid.

It must, however, be confessed that it is not always those entrusted with the education of such youths that are to blame for this state of things, but the parents and guardians of the youths, who ignorantly mistake the instruments of education for education itself,—forgetting, or not knowing, that these so highly prized attainments thus made may, and, in all probability, will, speedily slip from the pupil's delusive grasp, and leave no trace nor advantage resulting from their former existence: whereas, if taught in conformity with the present rule, all can never be lost. The attainments may possibly vanish—though they are much less

likely to do so—but the advantage resulting to the individual from the mental culture can never be lost.

We yet possess no philosopher's stone, which of itself can convert all the baser metals, as they are called, into gold. We yet possess no panacea, no single cure for all diseases, and we yet possess no single instrument which can effect the culture of all the human faculties. Our present rule, therefore, does not forbid the diligent and varied use of instruments. It only suggests, that in practice, the *material* and *formal* objects of education, as here explained, should be duly blended—in other words, that the *means* should not be mistaken for the *end.**

The meaning and importance of the second part of the rule are alike obvious.

7. *In secular instruction, do not attempt to teach anything that your pupil is incapable of comprehending.*

There are those who maintain the opposite of this rule—who, for example, tell us that in order to strengthen the memory, the pupil should be made to

* The ultimate object of all scholastic instruction, says Dr. Dick, ought undoubtedly to be to convey to youthful minds substantial knowledge; to lead them gradually into a view of the nature and qualities of the objects by which they are surrounded; of the general appearances, motions, and machinery of external nature; of the moral relations in which they stand to the Great Author of their existence, and to one another; and of the various duties which flow from these relations: to direct their affections, tempers, and passions in such a channel as will tend to promote their own comfort and the harmony of general society; and to prepare them for the nobler employment of an immortal existence.

learn lists of words and lessons that he does not understand, for that the fact of the subjects not being understood makes the exercise the more valuable.

On the contrary, we are of opinion, that the mind in its operations is like the stomach. That the food which it does not begin to digest it does not digest at all, and that its powers instead of *being* strengthened by such food, are injured by it.

It is also urged, and not without reason, that what is very easily understood, is little cared for, and is soon forgotten. But between this extreme, and utter incomprehensibility, there is a happy mean, and it is this which the rule recommends.

The expression secular instruction, is employed in contra-distinction to religious instruction to which the rule is not intended to apply.

8. *Take care that your pupils perfectly retain what they learn.*

What is not worth doing well, says the adage, is not worth doing at all. What is worth learning, therefore, is worth retaining, and what is not retained is not well learned.

The strength of the memory depends, in some measure, upon its retaining the materials that have been committed to it. While it retains these materials it retains its power, but with their loss, it also loses part of its power. It becomes less capable of retaining other matters intrusted to it.

There is, perhaps, nothing more injurious to the memory than taking pains to learn a subject, and then forgetting it. Whatever,. therefore, the pupil learns from the first day he enters the school, should be

kept up, and care taken that it be perfectly retained till he leaves the school.

In the case of elementary teaching, the following are briefly some of the principal means that may be adopted to secure that the subjects taught are permanently retained by the pupils.

a. Take care to awaken and secure the strict attention of the pupil. The habit of listless inactivity of mind, says Dr. Abercrombie, should be carefully guarded against in the young; and the utmost care should be taken to cultivate the opposite, namely, the habit of directing the mind intensely to whatever comes before it, either in reading or observation. This may be considered as forming the foundation of sound intellectual character.

b. Let the instruction be presented in a clear well-defined, and, if possible, intuitive manner.

c. See that the pupil pays due attention to the connection and relations that may exist between the subject learned and other subjects.

d. Let the subject newly acquired be associated with others previously well and familiarly known.

e. Repetition ! if need be, occasionally;
Repetition ! ! if need be, frequently;
Repetition ! ! ! if need be, incessantly.

9. *Excite in your pupils those ideas, thoughts, views, and that spirit of endeavour which especially concern their future probable condition in life.*

This does not mean that any attempt is to be made to teach the pupil, in the elementary school, any trade or handicraft, by which he may earn a future livelihood. It may well be doubted whether this

can either be accomplished, or ought to be attempted, in an ordinary elementary school. The rule has a much wider meaning. Its import might be otherwise expressed thus,—take care to fit, and as far as in you lies, incline your pupil to perform aright his duty in that state of life unto which it shall please God to call him.

Speaking in a wide sense, there are in every civilised country two states in reference to which every human being may be said to have a duty to perform—viz. the Church and the State. Be it then the care of every Teacher, as far as in him lies, to render his pupil a living member of the one and a loyal one of the other.

10. *Have due regard to the mental peculiarities of your pupils as individuals.*

Amid much that is common and that admits of a common treatment, the Teacher will still discover among his pupils a sufficient amount of individual peculiarities and mental idiosyncrasies to warrant us in laying down the above rule. Its language is not very definite, it is true, but for such cases no definite directions can be given. Discretion and experience here, as elsewhere, must be the Educator's counsellors and guides.

CHAP. II.

RULES OF TEACHING WITH RESPECT TO THE SUBJECT-MATTER OF THE INSTRUCTION.

1. *Dwell especially upon the elements.*

The importance of this rule will be readily acknowledged by all who have had experience in teaching. Where it is not observed, there can be no sound progress. If, under peculiar circumstances, the teacher has been induced to depart from the rule, the issue will be sure to convince him that he did wrong in doing so.

The pupil, if left to himself to skim from one thing to another, will soon become dissatisfied with his own superficial and unsatisfactory progress; and to this dissatisfaction, there will speedily succeed a distaste for learning itself. The rule in practice is of the greatest importance, and applies with more or less force to all subjects of instruction. A more special illustration of it is needless.

2. *Turn back frequently and connect the newly acquired with the previously acquired parts of the same subject.*

In other words, take care that the subject learned be seen to spring out of the elements, the facts, and principles previously acquired, and that the subject be not stored up in the pupil's mind by scraps or

piecemeal, but as a continuous, connected, mutually dependent, and well-ordered whole.

3. *Divide every subject into distinct portions, each, as it were, a whole in itself.*

This rule applies, with more or less force, to all elementary instruction. Even in the very lower classes the pupil should be made read a sentence, or a clause of a sentence, and ought not to be allowed, as is sometimes done, to stop arbitrarily at the end of a line. Each lesson, too, ought, as much as possible, to be a whole.

It will also be found useful to mark the sections thus adopted—especially should these happen not to agree exactly with the divisions of the text-book employed. This is accomplished in many schools by having, for each class, what is called a Teacher's marked-book; in which the lessons, as assigned by the master, are duly marked.

4. *Divide the subject-matter of the instruction where it can be done, so that what has been acquired may, in the subsequent stages, be frequently brought before the mind of the pupil.*

Wherever this rule can be complied with, its observance is attended with advantage.

Suppose the pupil has learned a certain number of the English prefixes and affixes, care should be taken that the words selected as exercises, should include some made up of elements previously acquired. The same principle may be applied, with equal advantage, to other subjects.

In Arithmetic, for instance, the previously acquired principles may be happily blended with the subsequent. So also in the details of Grammar.

In carrying into practice the present rule, the subject-matter of instruction ought to be divided, not merely into portions convenient for separate lessons, but, also, into larger sections—for instance, into weekly, quarterly, and half-yearly courses or sections. Such divisions should be laid down for all the classes, from the lowest to the highest; and at the end of each period, a careful and searching recapitulation should take place.

The Teacher may enter the headings of these sections, together with any hints that he may think proper, in a private book of his own; and they will thus form a useful guide to him, in conducting his recapitulations, which can scarcely be too frequent.

In these periodical examinations, the master of the school will do well to take an especial interest, and to bestow praise or censure as he may see cause to do so.

The examination at the end of the half-year or year, if thought desirable, may be a public one.

The utility of public examinations, unless conducted in the spirit of the method here indicated, may well be doubted. As mere displays of a few lessons got up for the occasion, they are allowed, on all hands, to be quite useless — if not worse than useless.

5. *Unite together subjects that are naturally connected with each other.*

An illustration of this rule is the teaching together Geography and History, and to a certain extent, Natural History, &c.

The teaching of those portions of scripture, &c. appointed for the several Fasts and Festivals, at the proper seasons, when they are likely to impress themselves upon the pupil, and be better remembered — may be regarded as a farther illustration of it: as, also, the teaching of appropriate School-songs, at the several seasons of the year. And others will readily occur to the reader.

6. *Proceed where you can from the object to its sign, and not* VICE VERSA.

This rule is not to be regarded as of universal application. It is, however, valuable in the case of young pupils whose knowledge of language is very limited and imperfect. It also holds good in other instances, where mere descriptions — as in the case of strange objects — would be liable to lead astray. And in general, whenever it can be done, it is well to bring the subject of instruction before the bodily eyes, as well as the mind's eye of the pupil.

7. *Be guided in every case in your choice of the method of teaching that you adopt, by the nature of the subject to be taught.*

The force of this rule, without here entering into details, is sufficiently obvious. It is quite clear, that one method may be better suited for the imparting of one branch of instruction than another; and that every method is to be esteemed in so far only as it is useful in accomplishing its object. This rule has been sometimes disregarded, if not misunderstood, in times, we hope, gone by. It has been, by some Teachers,

thought that no method not found within the precincts of the particular school in which they were themselves trained, can be either good or even entitled to notice. We need hardly say that this is an undesirable state of things. True it is there are different systems of education — systems so different that they never will be, and never ought to be united. But these differences spring out of differences of fundamental principles, and not from mere variety of detail in respect of method. This were a sorry basis upon which to erect anything at all entitled to the name "*system*," or upon which to found any additional "wall of separation."

CHAP. III.

RULES OF TEACHING WITH RESPECT TO THE PUPIL'S PROBABLE CONDITION IN LIFE.

1. *In your teaching have respect to the probable future condition in life of your pupil.*

We have already (page 28) deprecated the substitution of any degree or amount of skill or dexterity in any handicraft for sound *human* education, and need not repeat what is there said. The limits within which the present rule is to be understood, have been well expressed by the late Bishop of London, who, in one of his charges to his clergy, observes,—"I see no reason why the education given to the poor should differ from the education of their superiors more widely than the different circumstances and duties of their respective conditions in life render absolutely necessary."

We may also remark that whatever may be the pupil's worldly condition, no difference ought to be made in their religious and moral Education. Other branches, it has been well observed, "have each their greater or less degree of appropriateness: this alone is common to every human being who has an obligation to perform, a right to maintain, or a futurity to expect."

The subject of the present section has been much discussed, and many more arguments, or rather pleas,

have been advanced on both sides of the question, than we care here to repeat. The wisdom of the past may be made the laughing-stock of the present; but it evinces no great wisdom so to treat it. The questions of who shall be educated, and to what extent such education shall be carried, have now, we may hope, in a great measure, given place to others of a more practical and beneficial character.

The Bishop of Lichfield's words occurring in his charge of 1836, are well entitled to consideration in connection with the present rule.

"The general desire for Education," he observes, "and the general diffusion of it, is working, and partly has worked, a great change in the habits of the mass of the people. And though it has been our lot to witness some of the inconveniences necessarily arising from a transition state, where gross ignorance has been superseded by a somewhat too rapid communication of instruction, dazzling the mind, perhaps, rather than enlightening it, yet every day removes something of this evil. Presumption and self-sufficiency are sobered down by the acquirement of useful knowledge, and men's minds become less arrogant in proportion as they become better informed. There cannot be a doubt, therefore, but that any evils which may have arisen from opening the flood-gates of Education, if I may so say, will quickly flow away, and that a clear and copious stream will succeed, fertilising the heretofore barren intellect, with its wholesome and perennial waters.

"Perhaps it may be thought that the true scope of education is rather to furnish the young with the skill and learning required for their particular callings in life. But consider this point: our callings in life are

not the end for which we are sent into the world: they are stations which God has appointed,—wherein we may do what is right and good, and practise certain duties, and serve him.

"We are not born to be mechanics or husbandmen, merchants or mariners; these callings and professions are temporary states of probation, giving birth and opportunity of exercise to integrity, patience, dependence upon God, contented and virtuous industry, and supplying the means of doing good in various ways.

"Our particular callings diversify the occupations of life, whilst the great laws of God, and the business of our moral and religious duty resulting from them, follow us into every calling, and create the constant employment of our habits and principles.

"Whatever may be our post or profession, and whatever skill or learning it may require, which, no doubt, ought to be provided in youth, still our first and last care for ourselves and our young families should be, that we be instructed in our obligations and duties, and acquire the skill of being good men. It is only a debasement of the mind either for the young or the old to separate any of their studies or pursuits from this controlling moral direction.

"When we take in hand to educate the young, together with the care to inform their understanding with necessary truth must be enjoined the government and training of their habits and actions: the ethical instruction applied will be unavailing if there be no watchful and practised discipline to regulate their dispositions and conduct.

"Suffer me to explain myself in this important point.

"Education will never produce virtue by precepts repeated, and truths inculcated. To encourage the heart and affections of the young to a love of what is good, to restrain their wrong propensities, to watch their ways of behaviour, and deal with them according to their essential character as moral agents, by making them perceive that we are more intent on what they do than what they learn to say from their books,—this will give efficiency to instruction, and convert it into an instrument of practical good."*

But more particularly,—

2. *Deliberately fix upon a course of studies which you deem suitable to the circumstances of your pupils; and when such a course has been so decided upon, steadily adhere to it, and carry it out as fully and efficiently as possible.*

This rule is sometimes violated from two very dissimilar causes. A not inconsiderable class of persons are to be met with, who think that the studies of our elementary schools should be confined to the merest rudiments of knowledge, or rather the instruments of knowledge, viz.—reading, writing, arithmetic, &c. Another class think that knowledge of a positive kind, for instance, the elements of several of the sciences, &c. &c., may, and ought to be, communicated even in our elementary schools. Now we do not object to the acquisition of even a *little knowledge*, though this has been proverbially considered "a dangerous thing," and has been cited, by some, as an argument against the extension of popular education. For the proverb, we

* *From a Sermon by J. Davison, quoted in the Minutes of the Committee of Council on Education for* 1842.

hold, if it means anything, must mean that ignorance in whatever degree it exists, is dangerous; and that the smaller the amount of counteracting influence, that is, the less knowledge there is, the greater will be the liability to error and consequent danger. Still we are only prepared to give a conditional assent in favour of any attempt being made to teach these matters of science, that is, so far only as circumstances may render such subjects compatible with the primary, more pressing and legitimate objects of our elementary schools; the chief of which appear to be, that the pupils *should acquire in them the means of obtaining knowledge;* that their minds should be imbued, as far as practicable, with a love of it; and above all, that upon this—as an intellectual basis—should be grafted, a knowledge of their duty towards God and their neighbour; that they may be thus prepared to perform their part aright, "in that state of life unto which it shall please God to call them."

The former class of persons to whom we have alluded, in complaisance, as it would seem, to those who differ from them, sometimes give out that they teach a more extensive course of study than they really make any vigorous efforts to come up to; and thus an improper feeling is engendered in the school. Work is pretended to be done in the school which is not done, and which, perhaps, on account of circumstances, cannot really be accomplished. The Teacher feels a degree of dissatisfaction with himself, because his pupils have not attained that standard, which it is ostensibly expected they should do.

Now this feeling, and its disagreeable concomitants, would have been avoided had our present rule been duly attended to in drawing up the courses of study.

On the other hand, the second class of educationists to whom reference has been made, in their anxiety to impart what they call useful knowledge to their young charge—to teach them things instead of words, &c.,—thrust them, at once, as it were, into a labyrinth of scientific terminology, and have them repeating a farrago of high sounding, but to them, unmeaning terms, before, perhaps, they can write their own names legibly—read or spell ordinary language, or work the simple rules of arithmetic.

Such a mode of proceeding is at variance with our rule, and is, of course, palpably absurd.

It may be thought that the different classes or grades of schools that exist among us, will meet the requirements of the present chapter without any forethought, or provision, on the part of the Teacher; and in reference to special or professional Education this is quite true; but when applied to ordinary elementary schools, it is only very partially so. The *status* of such schools, we are aware, is frequently decided by the class in society whose wants they are intended to subserve. Yet, within these limits, there is still ample scope for the exercise of our rule.

For instance, to a rural population, it might be found useful in the more advanced stages of the pupils' education, to make them acquainted, to some extent, with agricultural chemistry, as a subject likely to have a direct bearing upon their future callings.

In a sea-port town again, the attention of the elder pupils might, probably, be most advantageously directed to the elements of navigation, some parts of which may be understood and practised with only a very slender mathematical knowledge.

In a manufacturing district, on the other hand, the principles of mechanics in their application to machinery, the calculation of mechanical power, book-keeping, &c., would suggest themselves as entitled to preference, as having a direct relation to the probable future condition in life of the pupils. And so in other cases.

It is also to be observed, that when once a course of study has been deliberately fixed upon, it ought not to be deviated from merely to meet the whim of parents or visitors; nor should any trifling excuse, on the part of the teacher, be held to be a valid reason for such a course not being duly, fully, and thoroughly taught.

CHAP. IV.

RULES OF TEACHING WITH RESPECT TO THE TEACHER.

We approach this branch of our subject with very great diffidence. To speak of it in a manner calculated to be in any measure useful, we consider by no means an easy task. Some persons indeed, hold that the qualifications necessary to form an efficient elementary Teacher, "come by nature" and not by culture or art. But this view of the matter can only be received as true in part. It is also to be observed that under very diverse methods and manners of the Teacher may sometimes be found results apparently equally excellent and valuable. It is difficult to account for this upon any other hypothesis than that broached by the good Vicar of Wakefield, viz. "that whatever is ridiculous in one's manner, &c., in any attempt that one may make, excites mirth and levity only for the first or second time, while the effect produced by what is really valuable, is permanent."

With respect to the Teacher our first rule is that—

1. *He should possess a sincere love for his profession.*

This may, perhaps, be regarded as a moral qualification rather than a rule of teaching. But be this as it may, the rule, we consider, embodies the life-giving and health-giving principle of all other rules—that without which all other rules are a dead letter, and nothing worth. We would not, however, have it in-

ferred that we think the Teacher ought to enter upon his duties in a spirit of entire self-devotion, and self-sacrifice. To expect this from a *class* of persons in this walk of life more than in any other, were to expect more than is either just or reasonable and to expect more from human nature than experience warrants. The rule that teaches us that the labourer is worthy of his hire, doubtless applies with as much force in the present, as in any other case.

In order then that the Teacher may possess an unfeigned love for his profession, we consider it necessary that he should feel happy in the discharge of its duties. We have already allowed that natural disposition has much to do with this—yet disposition is not all.

Much has been *said* about elevating and bettering the Teacher's position in society, and latterly some little has been *done* in this direction. Let us be thankful for that little, and meantime indulge the hope that it is but a foretaste and pledge of what may yet be *done*.

> Est animus tibi, sunt mores et lingua fidesque:
> Sed quadringentis sex septem millia desunt,
> Plebs eris.—*Hor. Epis.* 1. 1. 57.*

The spirit of the poet's words is, we fear, not less applicable in the present day, and to the case before us, than it was to that to which it originally pointed. For pelf truly is not less necessary to social position now than at any former period.

* "For though you boast a larger fund of sense,
Untainted morals, honour, eloquence;
Yet want a little of the sum that buys
The titled honour, and you ne'er shall rise,—
You're a plebeian still."

We are here tempted to quote the words of one who has feelingly described the degraded position of the Teacher, and who well knew from experience, what a Teacher's life too often, is (or may we say?) *has been.* After portraying the glorious results produced by the faithful and efficient discharge of the Teacher's onerous duties, he goes on,—

> "If such his toils, sure honour and regard,
> And wealth and fame, will be his sweet reward,—
> Sure every mouth will open in his praise,
> And blessings gild the evening of his days!
> Yes! blest indeed—with cold ungrateful scorn—
> With study pale, by daily crosses worn;
> Despised by those who to his labours owe
> All that they read—and almost all they know;
> Condemned each tedious day such cares to bear,
> As well might drive e'en Patience to despair.
> The partial parent taunts the idler dull,
> The blockhead's dark impenetrable skull,
> The endless round of A, B, C's dull train,
> Repeated o'er ten thousand times in vain.
> Plac'd on a point, the object of each sneer,
> His faults enlarge—his merits disappear.
> If mild—'Our lazy master loves his ease,
> He lets the boys do anything they please.'
> If rigid—'He's a stern, hard-hearted wretch,
> He drives the children stupid with his birch;
> My child, with gentleness, will mind a breath,
> But frowns and floggings frighten him to death.'
> Do as he will, his conduct is arraign'd,
> And dear the little that he gets is gain'd:
> E'en that is given him on the quarter-day,
> With looks that call it—money thrown away."

Let us for a moment contemplate one picture more of the Teacher's life—one eloquently drawn by Guizot in addressing the elementary Teachers of his country.

"I am well aware," says he, "that all the foresight of the law, all the resources that lie at the disposal of power, can never succeed in rendering the humble profession of village-Teacher as attractive as it is useful. Society can never repay to him, who devotes himself to it, all that society owes to him. There is no fortune to be made, there is scarcely any renown to be acquired, by the fulfilment of the weighty duties, which he takes upon himself. Destined to pass his time in a monotonous employment, sometimes even to meet with the injustice and ingratitude of ignorance, he would often sink into dejection or despair, if he did not seek strength elsewhere than in the prospect of immediate and purely personal advantage. He must be sustained and animated by a profound sense of the moral importance of his labours; the austere delight of having served his fellow-men, and contributed in secret to the welfare of his country, must become the appropriate and worthy recompense, which his conscience alone can bestow. It is his glory to seek for nothing beyond his obscure and laborious condition; to spend his life in sacrifices hardly taken note of by those who profit by them; in short, to work for man, and to wait his reward from God."

With this picture we agree in the main. We hold that the Teacher ought to be adequately remunerated, which, at the present day, he very frequently is not. Yet, however well the Teacher may be paid, if he trusts to income alone for his chief support in the discharge of his duties, he will, we fear, find that he has miscalculated the true basis, and is "leaning on a broken reed."

"We should consider this world"—say Dr. Aikin

and Mrs. Barbauld, in their miscellaneous essays—"as a great mart of commerce, where fortune exposes to our view various commodities, riches, ease, tranquillity, fame, integrity, knowledge. Everything is marked at a settled price. Our time, our labour, our ingenuity, are so much ready money which we are to lay out to the best advantage.

"Examine, compare, choose, reject; but stand to your own judgment; and do not, like children, when you have purchased one thing, repine that you did not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end, will generally secure success. Would you, for instance, be rich? Do you think that single point worth sacrificing every thing else to? You may then be rich. But in order to become so, you must be content to do many things probably uncongenial to your tastes and feelings. You must shut your heart to the muses, and be content to feed your understanding with plain household truths.

"In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but must keep on in one beaten track, without turning aside either to the right hand or to the left. 'But I cannot submit to drudgery like this—I feel a spirit above it.'

"'Tis well: be above it then; only do not repine that you are not rich.

"Is knowledge the pearl of price? That too may be purchased, by steady application, and long solitary hours of study and reflection.

"Bestow these and you shall be wise. 'But (says the man of letters) what a hardship is it, that many

an illiterate fellow, who cannot construe the motto of the arms on his coach, shall raise a fortune and make a figure, while I have little more than the common conveniences of life.' Et tibi magna satis! Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring? You have then mistaken your path, and ill employed your industry. 'What reward have I then for all my labours?' What reward! A large comprehensive soul, well purged from vulgar fears, and perturbations, and prejudices; able to comprehend and interpret the works of man—of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection. A perpetual spring of fresh ideas; and the conscious dignity of superior intelligence. Good heaven! And what reward can you ask besides?

"'But is it not some reproach upon the economy of Providence, that such and such a one should have amassed wealth enough to buy half a nation?' Not in the least. He has probably paid for it, his health, his conscience, his liberty; and will you envy him his bargain? Will you hang your head and blush in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, I have not these things, it is true; but it is because I have not sought, because I have not desired them; it is because I possess something better. I have chosen my lot, I am content and satisfied.

"You are a modest man, you love quiet and independence, and have a delicacy and reserve in your

temper, which renders it impossible for you to elbow your way in the world, and be the herald of your own merits. Be content then with a modest retirement, with the esteem of your intimate friends, with the praises of a blameless heart and a delicate ingenuous spirit; but resign the splendid distinctions of the world to those who can better scramble for them."

The Teacher ought naturally to possess a fondness for children.

They should be to him the very opposite of *a bore.* He ought (if one may so express it) to be a perfect man with the heart of a child. In other words, in the absence of mere childishness or puerility, he ought to be perfectly childlike in his manners and feelings. When such a feeling is really possessed, like genius, it waxeth not old. The venerable grey-haired sage of threescore and ten has still the heart of a child, and, in the society of children, enjoys as fully as ever, pleasures of an unalloyed and childlike character.

A good personal appearance is also of advantage to the Teacher. This is, of course, mainly the gift of nature. Still it is a matter well worthy of the attention of the Teacher, so far as the same may depend upon *dress, habits,* or *manners.*

To descant upon these topics would be derogatory to the character of those for whom we write, and happily, we believe it unnecessary for us to do so. The innate sense of propriety in individuals is the best guarantee for a consistent and becoming conduct in these respects.

While, therefore, on the one hand, finery and foppery should be entirely excluded from our schools, on the

other hand, we ought never to meet in them a slovenly personal appearance nor boorish manners.

Above all, the Teacher should strive to possess and preserve "a pure heart." "Blessed," says our Saviour, "are the pure in heart, for they shall see God." It is in this sense we use the expression. And after all, this is the root of the whole matter—the root from which must spring, and naturally will spring, a long list of fruits and graces, that might be here enumerated, as necessary qualities in a Teacher. With this one qualification an individual can never be altogether a bad Teacher; and if void of it, whatever other qualifications he may possess, he still lacks the principal.

If it is true, that "as the Master is, so is the school," then it must be a matter of great importance that he should possess and exhibit in himself those good qualities which one would desire to see reign in the school, and whose united influence gives to it its *spirit* or *tone*.

Besides the qualities already mentioned, the following are some of the principal usually deemed desirable in a Teacher. The Teacher should be perfectly healthy, energetic, patient, cheerful, kind, strictly just, of a forgiving spirit, a lover of order, firm yet mild, and apt both to teach and to command.

We content ourselves by merely enumerating these qualities, and suggesting them as subjects of thought and meditation for the Teacher; for we are sure that the Teacher's own cogitations, based upon his personal experience, will be of far more value to him than any observations that we could make respecting them.

Having thus hinted at some of the principal moral

qualities desirable in a Teacher, the question still remains, what are the literary attainments required in an elementary Teacher to fit him for the efficient discharge of his duties as such?

The notion that it is enough for a Teacher to know merely the subjects which he is called upon to teach, is fast losing ground, if it is not already entirely exploded. It is now generally allowed, that to teach efficiently a more extensive knowledge than this is required in the Teacher. The office of elementary Teacher is, to a considerable extent, a public one, and probably at no very distant period will become more so. It is therefore important for the Teacher to know what is the answer given by public opinion to our question.

The Committee of Council on Education, in an "Explanatory Letter to Her Majesty's Inspectors of Schools, &c.," dated July, 1847, thus speak of the qualifications of Teachers:—

"A sufficient general indication of the subjects to which the examination of Teachers is to extend, may be derived from those in which the pupil-teachers to be educated by such masters will be examined, in the last year of their apprenticeship.

"Besides the examination in religious instruction, which is in England confined to Church of England schools, the pupil-teachers will, at the close of the fifth year of their apprenticeship, have been examined —

In English Grammar and Composition.

In General Geography; the use of the Globes, and in the Geography of the British Empire and Europe, as connected with the outlines of English History.

In English History.
In Decimal Arithmetic and the higher rules of Mental Arithmetic.
In Book-keeping.
In the elements of Mechanics.
In Mensuration.
In the Elements of Land Surveying and Levelling.
In the Rudiments of Algebra.
In the Composition of Notes of a Lesson; of an Account of the Organisation of the School and the Methods of Instruction used, and of an Essay on some Subject connected with the Art of Teaching.
In their skill in the Management of any Class under Instruction, and in their ability to give a Gallery Lesson.
Probably also in Vocal Music and in Drawing from Models.

"Such being the subjects in which the pupil-teachers will have been examined before the close of their apprenticeship, no Master ought to obtain their Lordship's third or lowest certificate, who is not prepared to show an accurate knowledge or skill in all these departments, and in such others as may appear in England or in Scotland, required by the present state of the parochial and other schools.

"The examination papers on each of these subjects must, of course, exhibit a higher range of acquirement, and greater accuracy and facility than those to be required from Queen's scholars.

"The regulations as to character and religious knowledge will be strictly consistent with those by

which the certificate of pupil-teachers is to be determined in the different classes of schools, and the terms of the Supplementary Minute of the 10th of July, 1847, are to be borne in mind with respect to the class of schools referred to in that Minute."

It seems not too much to require, though not distinctly stated in the above list, that the Teacher should also possess some acquaintance with the more important physiological laws, and their application to the preservation of health and to mental culture. Under this head may be included gymnastics, and physical exercises generally, &c.

Supposing he is thus furnished morally and intellectually, besides avoiding faults, which is but a negative excellence —

2. The Teacher must endeavour to render his instruction attractive and interesting.

Instruction partakes of these characteristics when it is so presented as to rivet the attention of the pupils, and render them willing and desirous of listening to it, and of understanding it. Should the instruction be to the pupils wholly void of this interest and attraction, the Teacher will scarcely be able to maintain that concentration of attention and that good feeling which are essential to success.

It is difficult to speak definitively of the means which may be employed to invest a subject with interest; for they are as various and exhaustless as are the casts of men's features or the complexions of their minds.

We will, however, mention a few contrivances that may be had recourse to, at the discretion of the Teacher:

d —

Firstly. *The instruction may be rendered interesting by a suitable variety.*

"Making intellectual effort," says Mr. Abbott, "and acquiring knowledge, are always pleasant to the human mind, unless some peculiar circumstances render them otherwise. The Teacher has, therefore, only to remove obstructions and sources of pain, and the employment of his pupils will be of itself a pleasure; and this pleasure resulting from intellectual effort in new and constantly varied modes, the Teacher may deepen and increase very easily, by a little dexterous management, designed to awaken curiosity, and concentrate attention. It would be very unwise for the Teacher to say to himself—my class are tired of addition, I must carry them on to subtraction, or give them some other study. It would be equally unwise to keep them many days performing example after example in monotonous succession, each lesson a mere repetition of the last.

"He must steadily pursue his object of familiarising them fully with this elementary process; but he may give variety and spirit to the work by changing occasionally the modes. One week he may dictate examples to them, and let them come together to compare their results; one of the class being appointed to keep a list of all that are correct each day. At another time, each one may write an example, which he may read aloud to all the others, to be performed and brought in at the next time.

"He may also excite interest by devising ingenious examples, such as finding how many all the numbers from one to fifty will make when added together, or the amount of the ages of the whole class, or any such examples, the result of which they might feel a little

interest in learning. Thus the object is steadily pursued, though the means of pursuing it are constantly varying."

It were easy to illustrate this point more at length, but the above hints may suffice. A certain amount of variety is agreeable to everybody, and children are especially fond of it. The Teacher, therefore, who desires to render his instructions interesting, will take care to give to them that judicious variety recommended in the rule: But —

Secondly. *The instruction may be rendered interesting by the liveliness, and quickening influence of the Teacher's manner.*

In connection with the present rule the Teacher will do well to remember, that the art of education is not merely, or exclusively, the art of communicating. It is, perhaps, rather the art of awakening, exciting, and enlivening.

Now it would be palpably vain to expect one who is himself *asleep*, to systematically awaken another requiring to be awakened. Again, how can one that is *inert* create due excitement in another; or how can one that is himself *intellectually dead* impart intellectual life to another?

From such a Teacher, instruction can hardly be interesting; and hence the force of the present rule.

The activity, however, that it enjoins is not a mere physical activity. It does not consist in a restless activity of the body, nor in a constant motion of the hands, and much less in a stamping with the feet. It is, in short, a *mental activity*, and a *mental life-giving influence* which our present rule requires. But under the present rule, it may be proper to ask more particularly—

Thirdly. *By what means can a love of learning be awakened and preserved in the pupils, and how can they be brought to take a pleasure in it for its own sake?*

In answer to this, we may observe, in the first place, that the pleasure which the Teacher himself evinces in the imparting of his instruction will go far to create a similar feeling in his pupils. It is well, too, for the Teacher to take it for granted, as it were, in his arrangements, that such a feeling does exist in his pupils: and in short, the more efficiently in every respect the instruction is imparted, the more likely is it to be interesting to the pupils.

Another way calculated to render the school instructions interesting, is to lead the pupils to perceive clearly the important connection which exists between such instructions and the practical business of life. The events and circumstances which occur within the sphere of the pupil's acquaintance may, by a little tact on the part of the Teacher, be rendered subservient to this purpose.

Exercises in composition on subjects of a familiar and practical character — calculations of a like kind, as also questions in Geography *, &c. — will readily occur to the Teacher.

* Mr. Combe, in his "Notes on the United States of America," mentions a gentleman who advances the instruction of his sons in a way at once simple, agreeable, and efficacious. In the evening, after tea, when the family are enjoying the quiet comfort of the winter fireside, he desires one of his sons to read from the daily newspaper the list of ships which have arrived in the port of Boston; it specifies the places from which they have come and the nature of the cargo. He then asks one to point out the place on the map, and to tell the latitude and longitude; another is desired to assign a reason why it brings that par-

It may seem paradoxical, still it is true, that the *overcoming of difficulties* renders the subject in which they occur interesting. We have elsewhere observed that the Teacher ought not to deprive the pupil of this pleasure. The Teacher may aid, but ought never to supersede vigorous self-effort on the part of the pupil.

With respect to the present rule and its illustrations, it may not be improper to add a word of caution. The office of the elementary Teacher being to provide food for babes comparatively, it is allowable in preparing such food, according to custom from time immemorial, to make it palatable by mixing with it *the sweet*, but in doing this the Teacher must bear in mind that there is a limit beyond which it would be injurious to go. To drop the figure, and speak in the words of Mr. Abbott, "the Teacher should carefully guard against the danger of making the school-room a scene of literary amusement instead of study."

Some of these means of awakening interest which we have spoken of must be had recourse to with judgment and moderation, and made subordinate and subservient to the pupils' regular duties. Their design is to give spirit and interest and a feeling of practical utility to what the pupils are doing; and if resorted to with these restrictions, and within these limits, they will produce powerful but safe results.

ticular cargo from that port. This leads to an explanation of climate, soil, and natural productions of that part of the globe; this is often followed up by details concerning the religion, government, manners, and customs of the people. They learn a great deal of useful and interesting information in these conversations, which also give them a perception of the real value of their geographical and historical studies at school.

3. *The Teacher ought to teach with zeal, and from the heart.*

It is often said that it is only what comes from the heart that finds a way to the heart, and if this holds good in any relation of life, it does so in teaching the young. The feelings of children are acute, and they seem to possess a sort of instinctive penetration which enables them very readily to detect what is assumed from what is real in human character. We regard it as almost impossible to act a feigned part for any length of time among children without their detecting the fact. In such a case it is always the safer course *to be* rather than merely *to seem.*

When the Teacher, therefore, has to complain of a listlessness, a want of attention, and of interest on the part of his pupils to his instructions, let him whisper to himself—has this lesson engaged my undivided thoughts and feelings—have I treated it with zeal, and from the heart—or have I gone through it as a matter of routine, with a distracted attention, wandering thoughts, and without one glow of right feeling? If the latter has been the case, he will probably be able to guess whence arose the *reflection* of such a state which he discovered in his pupils. A word to the wise is sufficient. But the Teacher ought to—

4. *Teach with power.*

This qualification, like many others that go to constitute an efficient Teacher, is difficult to analyse, but is easily enough detected where it exists. Let any one go into a school in which the instructions are conveyed

with power, and he will, at once, perceive that the energetic and energising influence of the Teacher pervades, and as it were, leavens the whole.

Every word and every movement of the Teacher, even the glance of his eye, appears to be duly felt and responded to by the remotest of his charge. In such a case the pupils engage in all they do with heartiness; with an apparent feeling of the practical importance of what they are employed in, and with an anxious desire to do their best.

In general, the thorough accuracy and precision of the pupils' answers; their energy of speech and of character—may be regarded as pretty sure evidences whether they have, or have not, been taught with power.

In reference to the present rule, thorough knowledge, firmness and decision of character, on the part of the Teacher, are of the greatest consequence. Dogmatism is unamiable, it is true, and deserves to be guarded against by the Teacher, who is especially liable to fall into it; but weakness and too great pliancy ought to be still more sedulously avoided by him. With children everything ought to be definite.

It may not be superfluous to remark, that the intellectual power which the rule recommends is not at all incompatible with a proper degree of mildness and suavity of manners. It is when united with such manners indeed, that the power is most effective for good.

5. *The Teacher ought to endeavour to acquire a pleasing and effective tone and manner of teaching.*

The expressions, *tone* and *manner* of teaching are not quite synonymous. By the tone of teaching may

be understood the general spirit and expression of the whole. The manner of teaching, on the other hand, consists in those individual peculiarities that distinguish one teacher from another, even when employing the very same methods. That there should be this diversity of style in the application of the principles of teaching, is not surprising when we consider to what extent such diversities exist in other arts. For instance, in the art of penmanship, though all write the same letters, yet what diversity in spite of a certain degree of sameness! Again, all sing the same notes, but how different is the effect produced by those notes by different individuals: and how different is the same language when spoken by different persons!

A good tone of teaching evinces itself in a multiplicity of apparently minor matters rather than in any single predominant qualification. It evinces itself in the Teacher's general intercourse with his pupils; in the way in which he speaks to them during instruction; in the way in which he corrects their mistakes; in the way in which he praises them, or finds fault with them; in the interest, zeal and liveliness, with which he treats whatever engages his attention; and, in short, it shines through his entire conduct.

It must be acknowledged that a good tone of teaching is, in part, the result of native qualities; but it may also, to a certain extent, be acquired. For its acquisition, there cannot, perhaps, be any more effectual means recommended, than that of self-watchfulness and self-correction on the part of the individual, together with a careful observation of the labours of an eminent teacher or teachers. A friendly hint, from the clergyman or other competent on-looker, may also be of service.

A good manner of teaching consists chiefly in the power of addressing children in a comprehensible, agreeable, and interesting way, whatever may be the method which the Teacher employs. Such a facility, where it exists in an eminent degree ought, perhaps, to be regarded as a gift of nature; still it may be in part acquired. At least a faulty manner may, by zealous endeavours, be greatly improved. The means of doing so may be regarded as partly of a negative, and partly of a positive kind.

The Teacher ought to guard against stiffness, dryness of manner, tediousness, too great uniformity and monotony, as also against grotesque attitudes, gestures, and gesticulations, &c.

He must endeavour to employ a pure and simple, yet nervous, expressive, and impressive style of language. He ought also to carefully observe what it is in himself that renders his instructions interesting to his pupils. For instance, suppose that he observes that his pupils have been more than usually attentive and interested in a lesson, he will probably find, on due consideration, that his own manner has, in some measure, contributed to produce these results. Perhaps the whole lesson has been more carefully prepared, better concatenated, and more orderly presented; perhaps he has imparted his instruction with more than ordinary liveliness and freshness; has been more specific in his details; has particularised, and individualised more than heretofore; and has thus given to the whole a character of greater distinctness, definitiveness, and practical reality.

6. *With respect to his own Education, the Teacher should never stand still.*

To every Teacher of a liberally constituted mind, the importance of the present rule will be sufficiently obvious; and if there are any who are wholly indifferent to the truth which it inculcates, it may well be doubted whether they are in the right path to professional excellence. In matters of intellectual culture, it ought never to be forgotten, that not to go forward is to go backward.*

The Teacher, from his associating so much with immature minds, is very liable to fall into a state of self-deception with respect to his own intellectual *status*.—Such a state of mind ought of course to be carefully guarded against. In reference to it, we would beg to submit to the Teacher's consideration the following lines by Wordsworth:—

"If thou be one whose heart the holy forms
Of young imagination have kept pure,
Stranger! henceforth be warn'd; and know that pride,
Howe'er disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy. The man whose eye
Is ever on himself, doth look on one,
The least of Nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O be wiser, thou!
Instructed that true knowledge leads to love;
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart."

* Non progredi est regredi.

SECTION IV.

METHOD.

CHAP. I.

THE SYNTHETICAL AND ANALYTICAL METHODS.

1. The word *method* means literally the pursuing or following of a path or way. (μετα and ὁδος.) It is here employed to signify the form or manner in which the instruction is presented or imparted. All methods of either communicating or acquiring knowledge may be reduced to two—the *synthetical* method, and the *analytical* method. The synthetical method has been called by some, the *constructive* method—the words—*constructive* and *synthetical* being of precisely the same import—the former derived from the Latin, and the latter from the Greek. The adjective synthetical may be simply defined—*putting together* or *composing;* and *analytical*, *separating*, or *decomposing.* They are formed from the nouns *synthesis* and *analysis*, which are both pure Greek words, but are now of so frequent occurrence in our own language, that they may justly be considered a part of it.

2. The learning to read in the usual way, that is, beginning with the letters and proceeding from them to syllables—from syllables to words, and from words

to sentences, &c., is an instance in practice of the *synthetical* method.

3. The separating of a sentence into its component parts, and the solving of a complex arithmetical question are obvious instances of the analytical method.

4. But other, and for the purposes of elementary teaching, perhaps more useful views may be taken of the subject of method — according to the sense in which the term is here employed.

CHAP. II.

THE OBJECTIVE AND SUBJECTIVE METHODS. — THE CHIEF CHARACTERISTICS OF AN EFFICIENT METHOD.

Whatever method or variety of method of teaching may be adopted, it can only have reference to one or other of two elements — to the object or subject-matter of instruction (*the objective method*) or to the subject or being to be taught (*the subjective method*). A very few words of illustration will suffice to render the meaning of these phrases obvious.

1. *Objective Method.*

The several subjects of human knowledge differ in their nature materially from each other. For instance, one perceives at once that there is a characteristic difference between moral science and mathematical science — between the principles of drawing and the art of drawing. In short, every branch of learning has a special or peculiar nature or character by which it is distinguished from other branches. If we wish, then, to become acquainted with the nature and character of any object, we must study that object. Would we, *e. g.* know arithmetic, we must study arithmetic. Would we know a language, we must study the grammar of that language. But of such knowledge there may, of course, be various degrees. It is not every one that knows a language in the or-

dinary sense, that is acquainted with the nature or philosophy of language in general, nor every one that knows arithmetic, that is conversant with the philosophy of numbers.

Whoever, then, wishes to influence effectually the thoughts, feelings, and will of man must study the nature of man.

When the nature of the subject-matter of instruction, and the nature of the being to be taught are compared together—are made to square and harmonise together—there arise new and definite relations or conditions, and it is according to these conditions—whether known to the Teacher or not—that the instruction, to be effective, must be conveyed.

When in these new relations that which has reference to the subject-matter of instruction is kept chiefly in view, it is then denominated *the objective method.* It is quite possible for a subject to be presented in a manner objectively or scientifically correct, and yet its mode of treatment may be faulty in a pedagogical point of view. Such a form of treatment may present to the young and immature mind greater difficulties than need be.

2. *The Subjective Method*

Depends for its perfection upon the psychological attainments of the Teacher. Much that is usually called "tact" in teaching, if strictly analysed, may be traced to this source.

The Teacher may possess, to a considerable extent, the attainments in question, and yet may be—if we may so speak—unconscious that he does so. This fact may be partly accounted for by considering the

way in which he becomes possessed of such knowledge. It frequently happens that he picks it up as it were by the way in his every day practice, and without any decided or systematic efforts on his part. But however acquired, it may be laid down that he who possesses the most correct, and keenest psychological insight into the nature of the scholar — other things being equal — will make the best elementary Teacher.

A Teacher may be perfectly acquainted with any science or branch of learning and know how to treat of it in all its ramifications — have a good delivery too — and yet withal be an indifferent and unsuccessful and therefore a bad elementary teacher. In short, he is the good elementary Teacher who knows, the moment that a doubt or obscurity occurs to the mind of the learner, how to seize upon, as it were, and dispel that doubt, obscurity, or misunderstanding. A knowledge of the subject-matter of the instruction, however, will not alone enable him to do this. He must also possess a knowledge of the nature of the *subject* to be taught — the pupil, and such a knowledge applied practically to the business of teaching, may be called the *subjective method.*

We have already observed that such a knowledge may be possessed and acted upon, in some sort unconsciously, and we may farther add, that we believe it can never be derived from the study of mere abstract principles alone. Here, as elsewhere, that knowledge that results from science and practice being united, is no doubt the most valuable, and that which is best entitled to be called — *experience.*

Some of the chief Characteristics of an efficient Method.

1. The following are some of the characteristics by which a good method may, in practice, be distinguished.

It must be such as to excite and preserve the pupils' interest in the subject taught. It should also be such as will throughout the instruction preserve their attention and call forth their self-efforts; and that as much as possible in the absence of all coercive means.

2. A good method must not only lead to a thorough scientifical knowledge of the subject, but also to what may be called a *practical* knowledge of it. This can only be accomplished by taking care that the subject taught be illustrated in the principal points of view that it admits of, and that it be so thoroughly apprehended as to become, as it were, a part of the pupil's self: and all this, too, it must accomplish with the least possible expenditure of time.

3. A good method, in its treatment of every subject of instruction, pursues a well defined, continuous, and progressive course suited to the nature of the subject-matter of instruction, and also conformable to the ascertained laws of mental development.

4. If the Instructor is at the same time the Educator — that is, if he has to do not merely with a single branch of instruction, but with the entire education of the pupil — he must take care that there be a unity of purpose, and, to a certain extent, a unity of method in his treatment of the several branches of instruction by which they may be presented as a whole whose parts are perceived to be mutually dependent upon each other.

CHAP. III.

PRINCIPAL FORMS IN WHICH KNOWLEDGE MAY BE IMPARTED. THE CATECHETICAL METHOD.

There are two principal ways or forms in which knowledge may be communicated.

(A.) It may be more or less elicited or developed from elements previously existing in the minds of the pupils. Or,

(B.) It may be directly and wholly imparted.

The former method where it can be employed is much to be preferred. In the hands of a skilful Teacher, it is at once the most interesting and most effective. In the latter case the pupil is wholly passive in the business of instruction; in the former he is made to take part in the process by which the knowledge is elicited. Of each of these principal forms there are several varieties.

(A.) Under the first may be ranked—

I.	The Catechetical	Method.
II.	The Elliptical	
III.	The Heuristical	
IV.	The Dokimastical	
V.	The Dialogical	

We would most willingly dispense with the use of these fine words, if we could conveniently do so. We employ them—though reluctantly—for the sake of avoiding circumlocution, and because we know of no

other more simple or more familiar words by which the meaning that we attach to them could be so well expressed. What that meaning is will be evident when we come to speak of them separately.

I. *The Catechetical Method.*

(1.) The adjective *catechetical* is derived from the Greek. The verb κατηχέω from which it is formed, is said to be used in the earlier Greek writers in the sense of "to resound or make a pleasant noise," &c., but in the later Greek writers and in the Fathers it signifies "to instruct in first principles—especially the first principles of religion." The verb occurs several times in the New Testament—for instance, in Luke, i. 4; Acts, xviii. 25, xxi. 21, 24; Rom. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6;—and is translated according to the context "to instruct," "to inform," "to teach."

(2.) The catechetical method, as we employ the phrase, is the method of teaching by questioning. Yet all questioning does not come under this head. Questions may be asked for the purpose of proving whether what has been previously learned has been rightly understood and is remembered by the pupil. This is examination, not catechisation. Catechetical questioning implies teaching—examinatory questioning, merely testing or proving. In practice they readily blend, but it is better to consider them separately.

(3.) In employing this method the Teacher should previously decide in his own mind the track that he intends to pursue in imparting his information: and this will necessarily differ according to circumstances.

A few general remarks are therefore all that can be here offered on the subject.

(4.) The first class of questions may have reference to the meanings of the words singly.

All language is more or less figurative, and words frequently make a more vivid and lasting impression upon us when we know their precise literal meaning as well as their ordinary signification. But the extent to which this analysis ought to be carried must, of course, depend upon the age and general attainments of the scholars, &c. &c.

(5.) The second class of questions may refer to the expressions employed, that is, the words taken in the relation which they bear to one another—their syntactical relations.

Peculiar collocations of words or idioms are to be found in every language, and they abound in the English language, in which it not unfrequently happens, that we have to employ three or four words to convey an idea which in other languages may be expressed by a single word.*

(6.) The third class of questions may aim at eliciting the facts or doctrines taught in the subject

* Suppose the words perfectly understood, the teacher ought, in general, to translate the information out of the technical language in which it may happen to be invested, into his own ordinary language, or that of the pupils to whom he may wish to convey the information.

This is necessary in order that the subject may come entirely home to them, and that their minds may properly assimilate it. For our language is by usage fixed for us, and we cannot alter it: and into that common language in which we think and feel, all truth must be translated, if we would *think* and *feel* respecting it, at once rightly, clearly, and vividly. See Dr. Arnold's Discourses.

with their relations and bearings to collateral facts or doctrines.

(7.) In the fourth class of questions, an endeavour may be made to elicit the inferences which ought to be drawn from the full consideration of the subject—or in other words, the lesson that it teaches, or what may be called the application of the instruction.

(8.) If the questions are of an examinatory kind they may be put with great rapidity, but if of a catechetical kind more time may intervene, yet not so long as to allow the catechumens to get into a state of quiescent sluggishness.

(9.) One general rule for the conducting of the catechetical process is to *tell as little as possible.* It is always better to elicit the information by subordinate questions, where it can be done, than to tell the pupils in a direct form.*

(10.) In teaching by the catechetical method one should by all means avoid long intervening explanations or as they are sometimes called preachments.

(11.) In his questioning the Teacher ought to endeavour, by a kind of mental substitution, to place himself, as it were, in the condition of his scholars as

* The desirable point is, to insinuate your information into their minds, so that by indirect and tortuous entrance it may be caught and entangled with what is already there, and not slip out again, as it would through a direct passage.

The main point is, so to shape and order your questions as never to be reduced to tell them anything in the way, and that the last answer should give the conclusion full and convincing.

This evidently requires much patient practice on the part of the teacher, and some acquirements also. He must have gauged the capacity of the minds of children, obtained an insight into their working, so that he may know where and how to press with his questions.—*Evans.*

it regards their knowledge of the subject in hand. But in doing this, he ought not of course to descend to the incorrect language or manners of his scholars, but gradually lead them to imitate himself in these respects.

(12.) A monotony of voice in questioning ought to be avoided. Whatever pitch of voice be adopted, if a monotone be persisted in, its effect is to beget weariness—and in children perhaps sooner than in grown persons.

(13.) On the other hand a suitable variety of inflection in the voice tends powerfully to awaken and preserve the attention, to deepen impressions, and to lead the pupils themselves to employ correct and appropriate modes of expression.

(14.) The catechetical lesson that attains its object in a satisfactory way by the shortest course is the best. Questions that lead too far from the principal point of the lesson ought therefore to be avoided.

If the Teacher perceive that the course he intended to pursue is likely, from some unforeseen cause, to lead him too far from the object of the lesson, he may change that course; yet the necessity for making such a change should if possible be avoided, as it generally mars more or less the effectiveness of the lesson.

(15.) In general, the question ought not to be put to each scholar seriatim but to the whole division or class. By this means the attention of all is kept on the stretch. In general, too, the answer ought to be given by an individual pupil, and not by the whole division or class simultaneously. Too many questions ought not to be asked immediately after one another of the same pupil; and each ought to answer only a

fair proportion of the whole. Each scholar, whenever it can be done, ought to be called upon to answer *some* questions in every lesson. Where the attainments of the division or class vary considerably, the questions may be so framed and so addressed as in some measure to meet this variety. The pupil that is required to answer ought to be addressed by name, or otherwise made to know so certainly that he is appealed to as to prevent a misunderstanding on this point.

In the catechetical method there are two principal elements that claim our attention — the *question* and the *answer*.

The Question ought not to be above the Pupils' Comprehension.

(1.) In *language*.

(2.) It ought not to be above it in *sense*.

(3.) It ought not to be *too complex*, that is, include in it so many particulars as to bewilder. The obvious remedy for this, is to break up the question into a number of smaller ones.

(4.) The question ought not to require a longer answer than the pupils can properly express in language. On the other hand —

(5.) It ought not to be frequently so formed as to admit of the monosyllabic answer *yes* or *no*. Such questions do not sufficiently exercise the minds of the pupils.

(6.) The question ought not to be put too frequently *in the same form of words*.

Uniformity long continued creates mental weariness in all persons, and will of course do so sooner in the case of children than in persons of mature mind. For

when the speaker ceases to be interesting grown persons may cease to attend to him; and by turning their thoughts inward they possess, in reflection, a much larger store of entertainment than young children.

But in addition to this the Teacher by using correct and varied language leads his pupils insensibly to imitate him in this respect; and so to acquire the valuable habit of correct mental composition—a point which ought not to be overlooked even in our most elementary schools. The learning of grammar rules will not of itself accomplish this. Practice is necessary, and no school-exercise affords a better field for this practice than the catechetical method.

(7.) The question ought to be pointed and definite —not *vague, ambiguous, or obscure.*

(8.) It ought in general to admit but of *one correct answer.*

(9.) The question ought to depend as to its *kind* upon the character of the preceding answer.

(10.) The question in general ought to bear the same relation to the preced and subsequent questions, *that one link of a chain bears to the links adjacent to it.*

(11.) The question ought in general *to be short.*

The attainments of the pupils must partly decide the latitude to be allowed in this respect.

(12.) The question ought to contain *no superfluous words.* It is possible by multiplying words to increase obscurity—and every unnecessary word in a question put to children is not only useless, it is injurious; if it does no good it is sure to do harm.

(13.) The question ought not to end frequently in the word *what?*

(14.) Need we say that it ought to be grammatically correct?

The Answer.

(1.) The question either is or is not answered. In the latter case the first thing the Teacher ought to do is not to say, "How stupid you are!" but to consider whether the cause of the failure rests with himself or with the pupils. If he observes not carelessness and evident inattention on the part of the pupils, let him always look to himself first for the cause of the failure.

(2.) Perhaps he has put the question in a too difficult, too obscure, or too ambiguous form, and has at the same time asked it in a harsh, unsympathising, repulsive, or intimidating manner, &c. &c. If any such faults exist on the part of the teacher they must of course be corrected.

(3.) If the pupils do not answer, it is either because they cannot or will not. In the latter case their silence may originate in *sullenness*, *ill-temper*, *spite*, or *bravado*.—Against that spirit of which these are manifestations—should it ever in any measure show itself—the teacher must strenuously set his face.

Or it may originate in *timidity*, *fear of answering wrongly*, *bashfulness*, &c. &c.—which hindrances are to be got over by a kind and encouraging manner.

The pupils' inability to answer may also originate in their inattention, or their want of sufficient command of language properly to express themselves, &c. &c. The remedies for these causes of failure are obvious.

(4.) The answer when given is either *right* or *wrong*. It is right, when it is correct as it respects fact; that is, *answers* to the question, and is properly

expressed; and it is wrong, when it is deficient in either of these respects.

(5.) The answer may be either wholly wrong, that is, *false*, or only partly wrong, that is, *faulty*.

If the question has been properly asked, and a false answer is returned, the fault lies with the pupils.

(6.) They may answer wrongly from playfulness, carelessness, inattention, or absence of mind — their thoughts may be at the ends of the earth, &c., or they may not have fully heard, or rightly understood, the question.

In the latter cases, the remedy is the repetition of the question in a perfectly distinct and audible tone of voice, and in a form that admits not of being misunderstood.

(7.) Or the answer may be false because the pupils really entertain false ideas respecting the matter to which the question relates. In which case it is of course the Teacher's business forthwith to correct carefully and thoroughly such false notions.

(8.) The answer may be only partly wrong or faulty. With respect to the *matter* of the answer; this is the case when the pupil answers more than the Teacher desired — or when he does not answer the question actually asked, but passing over the intermediate steps gives an answer to a question to which he perceives the present question points — that is, he anticipates the Teacher in his process. This only happens in the case of children of quick parts. The teacher cannot greatly blame such pupils, yet for the sake of those of weaker capacities the practice must be checked; and if the forward are allowed to answer, they must give only the precise answer which each question requires.

(9.) An answer may also be false with respect to its matter when it is obscurely or indefinitely expressed — when it gives the genus instead of the species, or the species instead of the individual — or when the answer is only a part of what the question required.

(10.) The Teacher ought not sternly to check or discourage such attempts on the part of the pupils — provided they proceed from an evident desire to learn, and to do their best. He ought rather to seem pleased with such answers and gently lead the pupils by additional questions to correct their inaccuracies.

(11.) An answer may be partly wrong as it respects its *form* by containing grammatical mistakes. These the Teacher will either correct himself or allow some of the more advanced pupils to correct them. Such mistakes are perhaps never intentionally made, and the pupil that commits them ought not, therefore, to be laughed at.

(12.) The answer is faulty in form when it is not given in that part of speech or form of sentence which the question requires; when, for instance, a verb is given instead of a noun, a word instead of a sentence, &c. &c. A simple repetition of the question in such cases will generally lead the pupils to detect and correct such faulty expressions.

(13.) An answer may also be regarded as faulty with respect to form when it is unintelligible on account of being mutteringly or indistinctly spoken. Such answers, when they do occur, should never be passed over. Distinct speaking both on the part of the teacher and the pupils, is a matter of so vital importance that throughout the entire business of instruction too much stress cannot be laid upon it.

(14.) The answer may also be faulty by being

irrelevant to the question. It may contain in it something absurd or ridiculous — or it may be given in improper, or vulgar language. But such answers will not often occur, and will, perhaps, never be given intentionally in a well-ordered school.

(15.) The treatment of such offenders must depend entirely upon the *spirit* in which the offence is committed. We content ourselves therefore, by merely observing that *guessing*, *random*, and *foolish* answering, should be vigorously discountenanced. Such answering is injurious to the pupil himself, often disrespectful to the Teacher, and always a nuisance and hindrance to the class or division in which it occurs.

Counsels and Cautions respecting the employment of the Catechetical Method.

(1.) The Teacher should never tell the first letter, first syllable, first word, or first part of the answer. This only gives rise to thoughtless guessing — senseless or ridiculous answers.

(2.) The Teacher ought not capriciously to require the pupil to give the answer in the precise words that he (the Teacher) may himself have thought of, and in his own mind prescribed, as it were, for the question. This only occasions loss of time, and needlessly discourages and dampens the ardour of the pupil who may, in his own mind, feel convinced that he answered correctly, though perhaps not precisely in the words which the Teacher wished to have.

(3.) The Teacher need not repeat every correct answer. This ought to be avoided because, as in the former case, it is a waste of time and also renders the lesson too easy.

Such repetition is only allowable when the pupils are either very young or of slender capacities. Children of ordinary parts can, with proper attention, readily follow a well arranged, and well conducted catechetical lesson. The Teacher, ought, however, to repeat, and cause to be repeated, the more difficult answers and the chief points in the lesson.

(4.) The Teacher ought to take care that he does not contract the habit of accompanying every correct answer by a mark of approbation expressed in some stereotyped phrase — such as, "very well," "very good," "quite right," "that's a good boy," "that's a good girl," &c. &c. The Teacher can by his manner at once show whether the answer be correct or not. Such ever recurring repetition is therefore a mere loss of time. It may too have an injurious influence on the pupils. They are likely either to expect to be praised on every occasion, or else, from its being bestowed so indiscriminately, to attach no value whatever to it. In the latter case, when an instance does occur in which approbation may be really merited, and ought to be bestowed, the Teacher, by this bad habit, has deprived himself, in a great measure, of the power of giving such praise. The Teacher's marked approbation ought therefore only to be bestowed on proper occasions — as for instance, when a question of more than ordinary difficulty has been answered, or when an answer has been given evincing great attention and thoughtfulness, &c.

(5.) The Teacher should never allow any other pupil to answer a question than the one who is asked. If others are prepared to answer, they may show that they are so by holding out their finger, or hand, horizontally. Confused answering, too, that is several

speaking at one time, ought never to be allowed. In such a case, the Teacher can neither judge of the correctness nor of the value of the answer. Besides this, the practice may give rise to *parroting* repetition, which ought, by all means, to be guarded against.

(6.) Some think it better that the answer should never be given in a *single* word, but in the form of a proposition or sentence complete in itself. For instance, suppose the question asked—"What is the shape of the world?" The answer would not be simply "round"—but would be given in the form of a distinct sentence, thus—"the world is round." This plan would occupy more time than the one generally in use. As an occasional variety, however, of the ordinary method, we feel sure that the time it might occupy would not be misspent.

(7.) The Teacher may, if he think fit, allow the pupils to ask him questions or propose to him difficulties arising out of the lesson; but if such a liberty is allowed, care must be taken that it be only employed within proper limits and in a proper spirit. With due caution and control the practice may be attended with advantage. Such questions are always sure to excite the attention of even the less thoughtful pupils. Questions that are in this way put foreign to the subject, or in an imperfect form, &c. &c. &c., the Teacher will readily know how to deal with. Any pupil that has endeavoured to understand the lesson, but has not been able to do so, should always be allowed, and even encouraged, to tell his difficulties to his Teacher at a proper time.

(8.) Mental surfeiting, whether it may be occasioned by too long lessons, or from whatever cause it

may arise, ought to be as carefully guarded against as physical surfeiting, and for the very same reasons. For they both alike injure health, destroy the appetite, and create, for the most part, a disgust and loathing for the food, mental or physical, that has been indulged in to satiety.

This caution is, of course, applicable to all methods.

(9.) It is better, in general, that the pupil should answer in his own words, and not in the words of the text-book — except of course, in cases where the object is to treasure up in the memory the precise language, as well as the substance of the instruction conveyed in it.

(10.) The Teacher ought always to previously prepare his catechetical lesson. We have heard of teachers who boasted that they never prepared their lessons; but such a boast is much too silly and vain to deserve even a passing notice — except in the way of reprehension. Under ordinary circumstances the pretence of not having prepared the lesson is no valid excuse for its being a bad one; and, on the other hand, a careful preparation does not at all detract from a good lesson.

(11.) The Teacher ought not in giving his catechetical lessons to use a book, that is, to have the book in his hand, or to be otherwise confined to it; and this holds equally good even should the book be drawn up in the form of question and answer. Such teaching, if teaching it deserves to be called, is not the catechetical method. The moment that the teacher becomes confined rigidly and mechanically to his text-book, he ceases to be, in the higher sense of the term, a teacher; he is rather a task-master.

APPENDICES TO THE CATECHETICAL METHOD.

The following observations refer chiefly to the impartation of religious instruction by means of the catechetical method; but as general principles of teaching, they are well worthy of the attention of the teacher. — They occur in a charge delivered by Archdeacon Bather, in 1835, and are given as quoted by the Rev. J. Allen, in one of his reports made in 1842, to the Committee of Council on Education.

(I.) The business of the catechist is to, first, *instruct* his pupils, by questioning the meaning into them, and then *examine* them, by questioning it out of them. The practice recommended has, of course, its difficulties; and the method cannot be fully shown without more minute examples than can well be given in an address of this nature. I may possibly, however, explain myself in some degree.

The thing to be done is, to possess the minds of a number of ignorant and heedless children with the sense and meaning, we will say, of one of our Lord's parables, and to bring them to perceive and consider the practical lesson which it is intended to convey. In order to this, their attention must, in the first place, be gained and fixed; and then there will, probably, be words and phrases to be explained, perhaps old customs also — the literal story or similitude to be compared with the religious truth or doctrine which it is employed to illustrate, and other portions of Scripture to be cited and brought to bear on the point in hand, in a way of confirmation or further exposition.

Then there are two ways of proceeding: you may *preach* or *lecture* upon the subject, and in so doing you tell your hearers what you have acquired and ascertained yourselves; or else you may communicate instruction, as I advise, *by asking questions and correcting the answers*, or, I should rather say, by bringing the children themselves to correct them, by means of further questioning on your part; and in that case they tell you everything. The catechist's method forces the child to think. Some little

effort and application of mind is required of him — is actually extorted from him every moment.

Instead of making a speech, the instructor has put a question; perhaps he has got no answer, or a wrong answer; but he is not beating the air, and his pains are not thrown away. If he has but shown his pupil that something has been asked of him to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him, moreover, of his ignorance, and made him perceive just in what place and instance he needs information; and therefore, if he has not made a proselyte, he has got a hearer, and from so small a beginning greater things are soon to follow. He has the opportunity, whilst the catechetical instruction is proceeding, of interspersing, as he gets his replies, many brief remarks and practical observations, in a natural and lively, and therefore attracting and affecting, manner; or he may sum up the particulars afterwards in a short discourse, and ground upon them, with good effect, the admonitions which they obviously suggest. It would astonish an inexperienced person to see how much very young children may acquire in this way, and how much a whole school may be interested by it. They get imperceptibly a knowledge of words, and a fuller vocabulary; and so, one of the peculiar difficulties which every one will meet with who attempts to instruct the children of very ignorant parents, will be, in a great degree, overcome. Next to being asked a question ourselves, nothing awakens and interests us more than hearing others questioned; there will be curiosity to catch the child's reply; a thought can scarcely fail to cross the listener how he should reply himself, or whether he could reply. Many are glad to get information without the risk of exposing present ignorance; and when the information is watched and waited for, it is retained.

(II.) The catechetical method has been called by some the Socratic method. Though this name, it is true, has also been usurped by books written in the *form* of question and answer. In the *form* they may be, but in the *spirit* of the catechetical method they cannot be; and if the method of Socrates was nothing more than as it is set forth in such books, truly mankind have long worshipped falsely.

The Socratic method appears to have consisted in a judicious

combination of interrogation and dialogue. Socrates, it has been remarked, in reasoning with those whose judgments he wished to inform or rectify, assumed the appearance rather of an inquirer than of a disputant. He insensibly led those whom he conversed with to draw themselves the conclusions he desired, by a series of well adapted interrogatories; rather than imposed his conclusions on them by the direct force of any arguments of his own.

He rather won their convictions by gradual and unobserved approaches, in which they followed him as a friend, than forced their assent, by the weight of overbearing proofs as an assailant.

He rather helped them to inform and rectify their own judgments, than appeared in the magisterial office of dictating truth or refuting falsehood.

He found them ignorant of some important truth: and instead of professing to instruct them, he sought to learn their sentiments upon some other truth, with which he knew they were acquainted, and which he knew was connected with the one he wanted to lead them to. By familiar interrogatories he conducted them, step by step, through the intermediate principles; till they were at length surprised with the perception of what they had never observed before. He found them under the influence of some dangerous error; and instead of professing to correct them, he led them on by successive questions, to discern an absurdity in which they unexpectedly found themselves landed by their own principles. And thus he avoided all that resistance to conviction, which often renders the most conclusive demonstration ineffectual to persuade.—(See the Socratic Dialogues; also Dr. Wiggers's Life of Socrates.)

The following taken from the "Apologia" may be regarded as a brief specimen of the Socratic mode.

"Callias," said I, "if your two sons were colts or calves, we should have chosen a trainer for them, and hired him with a fee, one who would be likely to make them excellent and useful in performing their proper duties; now this man would be one of those skilled in horses or agriculture; but now, since they are men, what master are you thinking of choosing for them?" The

answer is obvious, viz. :—" A trainer fully skilled in such excellence as suits a man and a citizen."

(III.) Dr. Watts, in speaking of the Socratic method of teaching, observes : — This method of dispute derives its name from Socrates, by whom it was practised, and by other philosophers in his age, long before Aristotle invented the particular forms of syllogism in mood and figure which are now used in scholastic disputations.

The Socratical way is managed by questions and answers, in such a manner as this, viz. : — If I would lead a person into the belief of a heaven or hell, or a future state of rewards and punishments, I might begin in some such manner of inquiry, and suppose the most obvious and easy answers : —

Q. Does God govern the world?

A. Surely he that made it governs it.

Q. Is not God both a good and righteous governor?

A. Both these characters doubtless belong to him.

Q. What is the true notion of a good and righteous governor?

A. That he punishes the wicked and rewards the good.

Q. Are the good always rewarded in this life?

A. No surely; for many virtuous men are miserable here and greatly afflicted.

Q. Are the wicked always punished in this life?

A. No certainly; for many of them live without sorrow, and some of the vilest of men are often raised to great riches and honour.

Q. Wherein, then, doth God make it appear that he is good and righteous?

A. I own there is but little appearance of it on earth.

Q. Will there not be a time, then, when the tables shall be turned, and the scene of things changed, since God governs mankind righteously?

A. Doubtless, there must be a proper time wherein God will make that goodness and that righteousness to appear.

Q. If this be not before their death, how can it be done?

A. I can think of no other way but by supposing man to have some existence after this life.

Q. Are you not convinced, then, that there must be a state of reward and punishment after death?

A. Yes surely; I now see plainly that the goodness and righteousness of God, as governor of the world, necessarily require it.

Now the advantages of this method are very considerable.

(1.) It represents the form of a dialogue, or common conversation, which is a much more easy, more pleasant, and more sprightly way of instruction, and more fit to excite the attention and sharpen the penetration of the learner, than solitary reading or silent attention to a lecture. Man, being a social creature, delights more in conversation, and learns better this way, if it be wisely and happily practised.

(2.) This method has something very obliging in it, and carries a very humble and condescending air, when he that instructs seems to be the inquirer, and seeks information from him who learns.

(3.) It leads the learner into the knowledge of truth, as it were, by his own invention, which is a very pleasing thing to human nature; and by questions pertinently and artificially proposed, it does as effectually draw him on to discover his own mistakes, which he is much more easily persuaded to relinquish when he seems to have discovered them himself.

(4.) It is managed, in a great measure, in the form of the most easy reasoning; always arising from something asserted or known in the foregoing answer, and so proceeding to inquire something unknown in the following question, which again makes way for the next answer. Now such an exercise is very alluring and entertaining to the understanding, while its own reasoning powers are all along employed, and that without labour or difficulty, because the querist finds out and proposes all the intermediate ideas or middle terms.

(IV.) With the following very excellent paper, by Dr. Dinter, we have taken greater liberties than we can justify even to ourselves. But we had no alternative. We must have either done so, or have rejected it altogether; and we have preferred, what seemed to us, the lesser evil. We have considerably abridged, and somewhat modified, the "Apologie," in order to bring it within our limits, and, at the same time, preserve, as much as possible, its unity.

AN APOLOGY OR DEFENCE OF THE CATECHETICAL METHOD, ABRIDGED, ETC., FROM THE GERMAN OF DR. G. F. DINTER.

The catechetical method is the science, art, manner (or call it what you will) of instructing beginners by means of question and answer. This art I have undertaken to defend against its opponents. Who, then, are its opponents? They are of different kinds, and assume various grounds of objection.

The first class object, that the subject-matter of the instruction is not by this method learnt in an orderly manner, and that it is only, as it were, a hearsay kind of knowledge that is thus acquired. Thus it fares with the catechetical method as with philosophy, the mathematics, religion, &c. He who is wholly unacquainted with it, or who only half knows it, rails against it. But have you ever heard of one who had catechised efficiently, and in the true Socratic manner, for the space of ten years, who gave up the method, saying he had proved that it was good for nothing; that men cannot by means of it be made more intelligent or better? The physician who, after a professional experience of forty years, employs a remedy, must, indeed, be in a condition to form a correct opinion of its probable effect. But he who only knows such remedy through books, may very easily form a false opinion respecting it. As judges of philosophy we select only philosophers; and to judge of the catechetical method, therefore, only those who are themselves conversant with it. In England, lords only judge lords.

A second class of opponents appear not to know themselves what they speak against. At one time they condemn all catechising; at another time they speak as if it were only the Socratic method to which they are opposed; so that one does not know well what to make of such complaints. But suppose the catechetical method be rejected entirely, pray what better method are our opponents prepared to substitute in its place? Shall I tell you in what light such opponents appear to me? Like the man who wished to banish Aristides. Why? "I don't," said he, "at all know Aristides; but I am greatly chagrined that so much should be made of him everywhere."

There is a third class of enemies to the catechetical method; they are the least culpable in their opposition, but perhaps not

the most harmless. They are, however, those whom I hope to be able most easily to reconcile. They have adopted other methods, and have become attached to them; and one cannot give up, with indifference, anything to the use of which one has become habituated. Their opposition, however, seems to be founded on a misapprehension. They seem to think that the friends of the catechetical method desire that it should be employed in teaching every subject, and in all the classes in the school. But such is far from being the case. The catechetical method has its proper sphere and its proper limits; and it is only within these that its friends would wish to see it employed.

What, then, further are the charges brought against the catechetical method, by these our opponents? Let us hear them, and examine them. 1st. It is too difficult. 2nd. It is too tedious. 3rd. It is not suitable to all subjects. 4th. It educates only in a one-sided manner. 5th. It over-educates. Five grave charges. I trust, however, to be able to disprove them all.

(1.) It is too difficult. What is? The analytico-catechetical method? Certainly not. When a man has thought out a subject in a clear manner—and this is what every teacher ought to be able to do—he is then in a condition to analyse such subject, and to explain to his pupils whatever may be obscure in it, and again to question the meaning of it out of them; and, when a section is thus finished, to present a summary of the whole. A thing much more difficult than this, is the teaching to read, especially according to the old fashioned plan.

But what part of instruction is not difficult?

Those who would convert teaching into a mere mechanical process would deprive it of its true dignity; and whoever does not wish to do this must, at least, admit the necessity of the subject-matter of the instruction being duly analysed. The catechetical method, when compared with other methods of instruction, will be found to be easier rather than more difficult. And however difficult it may be, suffice it to say, that it is necessary. It is too difficult only for those who have not at all practised it. It becomes easier, too, the more intimately the teacher becomes acquainted with the way by which the pupils arrive at a clear knowledge of whatever subject is brought before them.

He who examines badly will most probably catechise still worse. Hence it comes that the method itself is esteemed so difficult. "I have," says one, "heard very many catechists, but among them all there were but few indeed really good ones." What follows from this? "That we should not at all attempt to employ the method?" Is, then, preaching easier? I, who am vain enough to think that I know both, believe it is not. If we would, therefore, act justly, we must either condemn the practice of preaching, or else *not* condemn the catechetical method.

Moreover, the difficulty of the catechetical method, and the few pre-eminently good catechists that are to be met with, are no valid objections against the study and practice of the method itself.

We do not forbid men to philosophise, because a *Kant* seldom arises, nor to paint because a *Mengs* is rare. But enough of this charge. Let us examine the second.

(2.) The catechetical method renders the instruction too tedious and prolix. That the employment of the catechetical method does not engross more time than is compatible with the claims of our elementary schools, I have fully proved, by a thirty years' experience of it. It is, indeed, difficult at first. But as soon as the pupils acquire courage to speak out freely, then all goes on quickly enough; and the pleasure of the little folks increases from week to week, with the free use of their own powers.

The catechetical method, when rightly employed, impresses the instruction more deeply on the mind than, perhaps, any other method. By means of it, similar ideas are so associated in the minds of the pupils, that, on any exciting cause awakening one idea, the whole series is readily and vividly called up in the mind. But even if other methods were shorter, we should still prefer the catechetical method, as being the most effectual. The greatest economist does not refuse to employ his money provided he is sure of thereby increasing it. Just so, the Educator is aware that the time which, in certain stages of education, may seem, to a superficial observer, to be misspent, will, by and by, like money well employed, be repaid with a rich interest.

(3.) The third objection — viz., that the catechetical method

is not suitable to all subjects — is least frequently heard, and most easily confuted.

Must, then, any one method be either applied or applicable to the teaching of all branches of instruction? This objection is just about as much worth as if one should complain that a razor was good for nothing, because its edge was spoiled by cutting bread with it; for which purpose it was, of course, never intended. If a thing answers the purpose for which it was designed, it is all that ought to be expected from it.

For instance, it is no more a valid objection against the catechetical method to say that Geography, some parts of Natural Philosophy, &c., cannot be taught by it, so as to supersede the necessity of visible illustrations, than it would be a valid objection against the method usually employed to impart religious instruction, to say that such method is not suited to the teaching of arithmetic, &c.

(4.) The catechetical method, says the fourth class of our opponents, educates only in a one-sided manner. They allow that it may be employed with advantage to awaken and strengthen the understanding, but that this it effects at the expense of the other powers. The feelings, for instance, say they, remain uninfluenced. They further object, that the method analyses the ideas, and teaches the child himself to investigate and sift everything that comes under his notice; and thus it treats the most sacred subjects as if they were mere matters of fact, appealing to the reason only. Some of the specimens of the catechetical method that have been published are, I allow, open to these objections. Some of these writers appear to me in pretty much the same position as the organist to whom the chapel-master Newman said, that "*he committed no other fault than this, that he committed no fault:*" and when begged to explain this Delphic saying, he added, that the attention he gave to all the minutiæ, and the fear lest he should play the slightest grace falsely, so occupied his entire soul, that, though he played the notes correctly, yet he did not infuse into the whole piece a proper spirit. But this is by no means the case with all the writers on the catechetical method; and much less is it the case with the many worthy men who daily practise it.

I myself think with pleasure on the happy years I spent as a village schoolmaster. I have enjoyed many happy hours, but

none have been more happy to me than those in which my upper classes imbibed from my mouth, yea, warm from my heart, the words of the Lord—those truths of religion, which I had myself previously examined and carefully thought out, in order that I might the more deeply and vividly experience their truth and reality.

Think ye—that at these times, when I was thus humbly endeavouring to carry into practice that method for which I am now pleading, and when my labours were not unfrequently rewarded by the sympathetic tear of love—think ye—that on such occasions the feelings of either the teacher or the taught remained uninfluenced for good? The cherished recollection of such scenes yet awakens in my bosom the tenderest sentiments of which my nature is susceptible.

(5.) But "the catechetical method over-educates." Let us hear nothing of this complaint while our own peasantry, generally, are yet unable to understand the simplest sermon; and three-fourths of the inhabitants of our towns, though better clothed indeed, are not a whit before our peasantry in their intellectual culture. Nor let such a complaint be heard while superstition finds everywhere her altars. Let us first duly extend education, before we entertain any fears about over-education.

There are only three ways in which, according to my view of the matter, there can be said to be an over-education:—First, when any one of the mental powers is developed and educated to the detriment of the other powers which remain uncultivated, and consequently, as it were, barren and useless. Secondly, where there is imparted a mass of inappropriate information, which is calculated to render men discontented with their social position, and thus to incapacitate them for the due discharge of their every-day duties. And, thirdly, where the powers are exercised solely upon grovelling and unworthy subjects which are not calculated to promote a suitable human culture. But I need hardly say that to none of these charges is the catechetical method justly liable.

The catechetical method, it is true, teaches our people to think for themselves; but who is there despotic enough to say that our people ought to be deprived of this, the most sacred of human rights?

But, in conclusion, shall I tell you with what, it seems to me, I might aptly compare the catechetical method? With the magistracy of Capua, mentioned by Livy. Perhaps this half-earnest, half-jocular anecdote may have escaped your memory. The substance of it is simply this. The people of Capua were loud in their complaints that their magistracy was good for nothing. One of the inhabitants, who wished to preserve the magistracy in office, set to work in the following manner. He called the people together, and explained to them that he had observed that the present Senate had lost the confidence of the people. "Hear, hear!—lost it completely," shouted the embittered populace. "In my opinion, therefore," rejoined the speaker, "it ought to be deposed. But of course the commonwealth cannot exist without any Senate at all." "No; but a new election shall be made," shouted the people. "That, too, is my opinion," retorted the speaker. Immediately, this one, that one, and the other one were proposed as members of the new magistracy. But soon all became tumult. One party did not possess any reputation, another was known to have a bad one, a third was too young, too inexperienced—the fourth was too old, too powerless, and, besides, had never achieved anything remarkable. What was the end of all this? The Senate was allowed to remain as it had been before, but was cautioned not to abuse its rights, and to allow the people to give an opinion on matters that concerned them; and thus the affair was amicably arranged. Need I tell you whom the people of Capua resemble?

CHAP. IV.

THE ELLIPTICAL METHOD.

THE adjective *elliptical* is formed from the Greek verb λείπω, which signifies "to leave out," &c. In this method the Teacher drops or leaves out in the course of the sentence, or instruction, a word or words, which he requires the pupils to supply.

This method ought not to be used alone. When used by itself it is a very tame, tiresome, uninteresting, and inefficient method of imparting instruction.

Combined with the catechetical method it is much less objectionable. In this way indeed, it may occasionally be had recourse to, in order to secure attention with children of any age; but the younger* the pupils are, the more allowable, needful, and useful is the employment of this method. The elliptical method has been by some called the *suggestive method*, because that in it the Teacher, without

* We are borne out in our views of the undesirability of employing the elliptical method to any considerable extent with elder children, by Mr. Gibson, one of Her Majesty's Inspectors of Schools, who, in his Report on the Glasgow Normal Seminary, 1841, observes—"My objections to the elliptical method are two:—First, I consider that the frequency with which it is employed *in the higher classes* involves an unnecessary and unprofitable expenditure of time, does not demand from them any strenuous exertion of mental power, and originates in a miscalculation of the amount of their intellectual development.

"And, second, I think that by habituating them only to such simple exercises of thought, it has the tendency to give a distaste for studies demanding more vigorous mental application."

directly telling his pupils, suggests to them the word or words left out.

The following are some of the more obvious rules in reference to its right employment:—

1. The word or words left out should be pretty obvious.

2. An ellipsis should not occur in a question.

3. The voice ought not to be raised at the last word preceding the ellipsis, nor in any other way any intimation given that an ellipsis is about to be made; for when this is done the pupils only give their attention at such times, and thus the utility of the method is frustrated.

4. Do not tell part of the word or clause left out.—This when done renders the ellipsis useless. If the pupils cannot supply the part left out, it is better to go over the sentence again, requesting them at the same time to pay more strict attention.

5. If after this they cannot supply the word or words correctly, let the Teacher, by retracing some of the steps gone over, and by simplifying his language, endeavour to ascertain the precise point from which the misunderstanding springs.

6. The sentence in which the ellipsis is made ought not to be of such an ambiguous form as to admit of various words being supplied.

7. When the word or words are incorrectly supplied it will often be found the best plan, where it can be done, to lead the pupils by questions to detect and correct their own errors.

8. Several of the counsels and cautions given in respect to the employment of the catechetical method are nearly as applicable to the elliptical method, but need not here be repeated.

CHAP. V.

THE HEURISTICAL METHOD.

(1.) The adjective *heuristical* is formed from the Greek verb εὑρίσκω, which means "to find out what is sought for," &c. In this method the matter of instruction is generally presented in the form of pre-composed questions, whose solutions the pupils are required to find out—as, for instance, in the case of Arithmetic, Algebra, &c. It is obvious that there may be two varieties of this method. The matter may be presented in a complex form, and requiring the application of analysis in order to arrive at the truth sought for, as in the case of many branches of the Mathematics, Parsing, &c.

Should it be necessary to speak of such variety, and a distinct name be required for it, it may be called the *analytico-heuristical method.*

(2.) But instead of being given in a complex form the mere elements may be given to the pupils, and from these they may be required to construct a whole —as, for instance, when lists of common words are given which they are required to form into sentences making sense; or, when the latitudes and longitudes of a number of the salient points of a coast line of a country are given to the pupils, and from these they are required to draw an approximation to the form of the country; or, when the heads of a subject

for composition are given, and in other cases: this may be denominated the *synthetico-heuristical method.*

(3.) The heuristical and the catechetical methods are like in many points, but also differ in many points.

The heuristical method may present the instruction in the form of questions as well as the catechetical method, but the nature of the questions is, in each case, different.

(4.) The heuristical method requires the greater self-effort on the part of the pupil. In it he must be his own guide in evolving the knowledge, the Teacher only occasionally assisting as need may be; but in the catechetical method the Teacher is the constant guide and takes the lead throughout in the eliciting of the information.

(5.) In the heuristical method the pupil knows from the first what is the object of his search, or of his exercise. But in the catechetical method the point or object of the lesson may not become evident to him till the close, or nearly the close, of the process by which the information has been elicited.

(6.) The knowledge that is properly acquired by the heuristical method is likely to be more strongly impressed upon the pupil's mind than that acquired by the catechetical method: because, in the former case, a greater, and more exclusively self-effort is required on the part of the pupil to make the acquisition.

(7.) The catechetical method, in general, affords a greater amount of illustrations and facilities, and the mental activity that it awakens and calls forth is therefore of a lower, and, in a certain sense, more mechanical kind than that called into exercise by the heuristical method.

(8.) In some respects therefore the latter is superior to the former. But in actual practice a judicious union of the several methods, according to circumstances, ought to be preferred.

(9.) It is, however, obvious that the heuristical method cannot be employed in all branches of school-instruction, nor to an equal extent in all the classes.

In the lower classes it can only be employed, if at all, to a very limited extent.

(10.) Those branches of instruction that appeal most directly to the understanding and the reason afford the best scope for the employment of the heuristical method, as in Geometry, Algebra, Arithmetic, Grammar, some branches of Religious Instruction, &c.

(11.) The Teacher ought not to employ the heuristical method much, nor trust much to it, till the pupils have been well-grounded in the fundamental principles of the subject to which the method is applied.

To give one familiar illustration, collections of arithmetical questions ought not to be put into the hands of the pupils to be solved by the heuristical method, until they have been so far instructed by other methods in the principles of Arithmetic as to have, at least to some extent, a rational knowledge of the processes that they employ.

(12.) On the other hand, class-teaching, which is a variety of the catechetical method, and in which each member in the class takes a step in the process, ought not to be too long nor too exclusively employed.

In the latter case, a sufficient amount of self-reliance is not acquired, and the attainments thus made are altogether too much a matter of mechanism and routine.

(13.) Previously to employing the heuristical method, the Teacher ought to solve some of the exercises in the presence of the pupils, explaining each step as he proceeds, and taking care that such explanations are rightly understood.

(14.) The exercises, too, ought not to be too easy nor too difficult, but to be graduated in strict conformity with the knowledge that the pupils have already acquired; proceeding, of course, from the easy to the difficult.

(15.) Besides attending to these precautions, the Teacher should take care to convince himself that the pupil understands, as fully and clearly as may be, the several exercises as he proceeds.

One method among others of ascertaining this, is by giving considerable variety to the exercises, in the working of which the Teacher should afford as little assistance as possible, and never but when it is absolutely necessary.

(16.) A useful way of carrying out in practice the heuristical method, is prescribing exercises to be done out of school-hours, *e. g.* either in the evening or in the morning. This plan, in our elementary schools, is perhaps not so generally and so systematically acted upon as it deserves to be. We are aware it is sometimes complained that there is no single manual containing a sufficient quantity and variety of materials suited to the purpose. If, however, the utility and importance of such exercises were once generally recognised, such a want, there is no doubt, would speedily be supplied.

The usual and, perhaps, best plan in such a case is, to dictate to the pupils the exercises which they write on their slates. Or the Teacher may write the exer-

cise on the Black Board, and allow them to copy it from the Board. The examination of the exercises usually forms the first lesson in the morning.

(17.) In many private schools the heuristical method is had recourse to, and trusted to, far too much. The pupils are taught, or attempted to be taught, too much by the intervention of books, and too little by the direct influence of living mind upon mind. And here we may observe, that the moment the exercises performed by this method become a dead thing—a mere matter of mechanism or routine, a blind following of a rule—that moment is the method itself *abused*. All instruction, whether by this or any other method, in order that it may be effective, must be to the pupil a living thing.

(18.) It must also be acknowledged that in some of our elementary schools a fault of an opposite kind may occasionally be detected. In them the pupils are kept too much in leading-strings; have too much assistance given them by the Teacher. This is, perhaps, most likely to happen in schools in which many collective lessons are given.

CHAP. VI.

THE DOKIMASTICAL METHOD.

(1.) The adjective *dokimastical* is formed from the Greek verb δοκιμάζω, "to prove," &c.; and the distinctive feature of the method is that it is employed, not so much to teach as to *examine;* not to impart but *to prove* what has already been acquired. It differs from the catechetical method, in that it does not aim at conveying, in a direct form, anything new to the pupil, but endeavours to recall to his mind, with clearness and precision, matters previously acquired and treasured up in the memory.

The adjective *examinatory* conveys very much the same idea as "dokimastical," and should the reader prefer it, he may substitute the former for the latter.

(2.) Although this method, as we have said, aims chiefly at awakening impressions that slumber, as it were, in the pupil, and recalling to his memory matters, it may be, partially forgotten, yet the skilful teacher is aware that he can by such means instruct also; and the method itself may, therefore, be justly regarded as a method of teaching.

(3.) In general, the same qualities are required in questions in the dokimastical or examinatory method, as in the catechetical method, only that in the former the questions should be more searching and, as it were, less suggestive than in the latter.

(4.) In repetitions of what has been previously ac-

quired, the dokimastical method should be employed as purely as may be. The utility of repetitions is greatly lessened, when the Teacher affords the same facilities and illustrations that he may have found necessary in teaching the subject for the first time. The dokimastical method ought, therefore, to be always employed in such recapitulations as those recommended in Rule 4, page 33.

(5.) Suppose, for instance, the pupils have acquired a knowledge of any rule or rules in Arithmetic, the Teacher may, by a number of searching questions on the dokimastical method, *test* the accuracy of their attainments, and at the same time confirm their knowledge of the subject.

(6.) The dokimastical method is also usefully employed by the Teacher, as a first step, in testing the extent of knowledge possessed by his pupils on any subject respecting which he may wish to impart information to them. He thus makes sure that his instruction is fundamental, and built upon a right foundation.

(7.) In the upper classes, the following will be found an excellent plan of employing the dokimastical method — occasionally at least. Suppose the class has finished a reading lesson; read the passage twice or thrice; for, in general, long lessons are not desirable. Let the books be closed, and let each pupil, or any that may be called upon, give an account in their own language of what is taught in the lesson; dividing, of course, the whole into portions. If the lesson is poetry, a paraphrase may be given of the passage. But, whether poetry or prose, the pupil's account of the lesson, though given *in his own words*, must always be substantially the same as the book.

This exercise may be found difficult at first, but if persisted in, it may be accomplished; especially if the pupils be properly drilled in the meanings and applications of words. And if the exercise should be found rather difficult, we can assure the Teacher, that it is one which he will find very beneficial to the mental development of his pupils.

(8.) When the pupils of the class are permitted to question each other, the questions are, of course, purely dokimastical. Where places are taken in the class, the pupils are sometimes allowed to question, or, as it is called, challenge each other, beginning at the bottom of the class. The pupil who asks the question puts it to some one higher in the class than himself.—If the party asked cannot answer, he who proposed the question answers it, and, at the same time, takes the place of him who failed. The pupil who goes down, if prepared, may put a question to any one above him in the class; and so on in succession.

(9.) Sometimes a pupil is taken out in front of the class, and made, as it were, the butt of the whole class; that is, any one in the class may put any question whatever to him, within the limits, of course, to which the exercise extends. So long as the party out continues to answer every question put to him, he is considered victor; but as soon as he fails he loses his post of honour, and he who *posed* him takes it.

(10.) This plan is perhaps most usually employed in Infant-schools, but the exercise seems equally applicable to Juvenile schools.

All these plans are useful and valuable, if employed in an earnest and a proper spirit, but everything

depends upon this. In the absence of such a spirit, they may readily enough be converted into burlesque.

(11.) One other way of employing the dokimastical method may be mentioned as inferior in utility to none of those already named; we refer to the plan of testing the extent to which the pupils have profited from the instructions imparted to them, by requiring them to write, *in their own language*, an abstract or summary of what they have learned from the lesson or lessons that they have received on any subject.

(12.) This exercise is still more difficult than that of narrating *vivâ voce* the substance of the instruction.—But whatever difficulty may at first be found to attend it, its utility and importance, in several points of view, are so obvious and so great, that a vigorous effort ought to be made to carry it out; at least in the upper classes of the school.

CHAP. VII.

THE DIALOGICAL METHOD.

(1.) The adjective *dialogical* is formed from the noun dialogue, which signifies a conference or conversation between two or more persons. In the dialogical method the Teacher and learner mutually change places, as it were, and seem for the time upon an equal footing with respect to their knowledge of the subject. In this respect, the dialogical method is clearly distinguished from the other methods already spoken of.

(2.) The dialogue is probably most effectively and interestingly conducted, when the individuals engaging in it are nearly equal in point of attainments; or at least, when he, who may possess the superior knowledge, does not so obtrude his superiority as to make the others feel their inferiority; and to conduct it in this way requires great tact.*

> "For conversation, in its better part,
> Must be esteem'd a gift, and not an art.

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* From the following rule, by Steele, the teacher may possibly be able to glean a hint. "I would establish," says he, "but one great general rule in conversation, which is this, that men should not talk to please themselves, but those that hear them. This would make them consider whether what they speak be worth hearing; whether there be either wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, and the person to whom it is spoken."

Yet much depends, as in the tiller's toil,
On culture, and the sowing of the soil.
Words learn'd by rote, a parrot may rehearse,
But talking is not always to converse;
Not more distinct from harmony divine,
The constant creaking of a country sign."—COWPER.

(3.) From this view of the matter, it may seem, that in the higher sense of the term, the dialogical method cannot find a place in our elementary schools; and this is, in part, true.

We have already observed (page 82) that the pupils may, at the discretion of the Teacher, and within proper limits, be permitted to propose their difficulties to him in the form of questions. They may also be permitted and even encouraged to ask the Teacher at proper times for additional information respecting matters that may come under their notice, and which may excite a degree of curiosity to become acquainted with them, which they have not themselves the means of satisfying.

(4.) Such an exercise as this, properly conducted, becomes, in fact, a kind of dialogue, and affords the Teacher an excellent opportunity of conveying information in a pleasing, insinuating, and interesting manner; and that, too, at the very moment when such instruction is likely to be received with the best effect. For most teachers will probably agree with Paley, that unless some curiosity be excited, before it is attempted to be satisfied, the labour of the Teacher is lost; when information is not desired it is seldom retained.

(5.) It is in reference to a laudable curiosity of this kind, that a French writer observes—"All philosophy is founded on these two things,—that we

have a great deal of curiosity, and very bad eyes. In astronomy, for example, if our eyes were better, we should then see distinctly, whether the stars really are, or are not, so many suns, illuminating worlds of their own; and if, on the other hand, we had less curiosity, we should then care very little about this knowledge; which would come pretty nearly to the same thing. But we wish to know more than we see, and there lies the difficulty. Even if we saw well the little which we do see, this would at least be some small knowledge gained. But we observe it different from what it is; and thus it happens that a true philosopher passes his life in not believing in what he sees, and in labouring to guess what is altogether beyond his sight." *

(6.) The domestic circle, in general, no doubt affords a much more favourable scene for the employment of the dialogical method than the public school, yet the method itself, we trust, is of sufficient importance to justify the bringing of it under the Teacher's notice.

(7.) The extent to which it can be employed in an ordinary elementary school must depend so much upon circumstances that it is not easy to lay down definite rules upon the subject. We may, however, observe, that in the employment of the catechetical method, and especially with young children, the instruction will often be rendered more interesting, if the process assume the spirit of a dialogue, rather than consist of pure question and answer.

(8.) In some boarding-schools, and also in some of our common elementary schools, the practice of the

* Fontenelle, Pluralité des Mondes, Conversat. I.

elder pupils taking occasional walks into the country, in the company of the Teacher, has been introduced with good effect. Such occasions afford favourable opportunities for the employment of the dialogical method. Those acquainted with the plans which Pestalozzi himself pursued and advocated, and also with those which M. de Fellenberg still pursues in his establishment at Hofwyl, are aware how much importance these great Educationists attach to such occasional excursions into the country, and the happy effects to which they are made subservient.

CHAP. VIII.

THE AKROAMATICAL METHOD.

(B.) The second of the principal forms in which instruction may be conveyed, is that in which the Teacher imparts it in a direct manner, without the pupils taking any part in the process.

(1.) From the circumstance of the pupils merely *listening*, this has been called the *akroamatical method*, from the Greek verb ἀκροάομαι, "to listen."

(2.) The employment of this method presupposes that the pupils possess the power of steadily fixing their attention on a subject, and following with intelligence a continuous discourse. The ability to do this, simple as it may appear, will, however, be found to exist but to a limited extent in common elementary schools.

(3.) In such schools, therefore, this method can never become a predominant one, and ought, in general, to be only occasionally employed in connection with the catechetical and heuristical methods, by means of which the Teacher can test whether the instruction imparted by the akroamatical method has been rightly understood, and duly impressed on the minds of his pupils.

(4.) The teaching of history, sacred and profane, as also geography, will afford opportunities for the employment, to a certain extent, of this method. The Teacher, as we have elsewhere observed, can only

calculate upon securing and preserving the undivided attention of his pupils, when he brings before them that which interests them; and this deserves to be especially borne in mind in the employment of the akroamatical method.

(5.) This method may also be employed with advantage on occasions when the Teacher addresses himself more particularly to *the feelings* of his pupils; such as in the case of religious instruction, &c.

We need hardly add that in its employment the general rules of teaching given in Section III., ought, of course, to be observed.

Of this method there are several varieties.

I.—(1.) When the Teacher causes the pupils to repeat after him, either individually or simultaneously, the language that he himself employs, whether such language be his own or that of a book, as in the case of teaching scripture-texts, psalms, hymns, &c. This plan is usefully employed in the *lower classes* of a school where the pupils are young, and their minds, of course, to a great extent *unfurnished*, and their power of correct utterance and expression yet unformed.

(2.) It may also be advantageously employed in any of the classes, even up to the most advanced, in correcting faulty pronunciation, faults in reading, &c., from whatever cause such faults may arise. There are some teachers who think that such faults are most easily and effectively corrected by the employment of the simultaneous method; while others hold, that individual instruction, in such cases, is the better and more effectual plan.

II. —(1.) *Dictation*, as a scholastic exercise, is, strictly speaking, a variety of the akroamatical method,

though we have incidentally referred to it as a means of carrying into practice the heuristical method.

Dictation may be employed for a two-fold purpose; —(i.) either as a means of teaching spelling, or (ii.) as a means of conveying information.

(2.) Some teachers, on account of the difficulties inseparable from dictation-exercises, and the time which they absorb, have been inclined to discontinue them altogether, as being too hard for the pupils of our elementary schools. But such a conclusion, however plausible in many cases, must be regarded as hasty and founded on a misapprehension. It is surely not too much to require of such schools that they should furnish the pupils, who remain for a reasonable period in them, with the power of expressing their thoughts upon simple subjects in a correct and intelligible manner; and, in the absence of exercises in dictation and composition, we know not how this can be accomplished.

(3.) It is not our present purpose to go into minute details respecting the best mode of conducting dictation-exercises, &c.; but in the meantime, we have much pleasure in directing attention to the following hints by "*Amicus*." They appeared in the January No. of the *English Journal of Education*, 1844.

General Rules for Writing by Dictation.

1. Never let the children write what they do not understand.
2. Select such sentences as will interest the children.
3. Select such sentences as will improve the children.
4. Let the sentences be short, and let their writing be looked over frequently.

5. Make the whole class write the same sentence at the same time.

6. All numbers should be written by dictation, and never copied.

Observations on Writing from Dictation.

1. As the children will write on slates, we must endeavour to make them do so correctly; and rather than lay a great stress on the writing itself, only take care not to allow them to perform the task in a slovenly manner.

2. In the lower classes familiar words should be selected — as "cat," "dog," "pig," &c.; and it may not be inconvenient to have some copies of such words written out large, in order to guide the children at first in the formation of their letters.

3. The short sentences should be used — as, "it is a pig," and the scale must go on rising, till the children can write without difficulty what they have read.

4. When the reading lesson is over, all the more difficult words should be written: — first, for the sake of teaching the children to spell them; and secondly, that they may understand them; and there is no way by which this end is more effectually answered than by forming the words in question into a new sentence.

5. It is frequently very useful to take a subject, and then to make the children mention parts of it, which the rest shall write down.

6. Sentences framed of words which are spelt differently, according to their meaning, form a very amusing exercise for the more advanced children.

7. When it is desired to convey any special instruction to the children, it is done very conveniently, by making them write the explanation dictated by the teacher.

8. It is frequently very useful to write out sentences which the children have learnt by rote, as this exercise gives an accuracy to their knowledge which it would be very difficult otherwise to convey — *e. g.* the Lord's Prayer, the Belief, the Ten Commandments, and portions of the Liturgy.

"In the employment of dictation-exercises, the principal difficulty to be overcome," says Mr. M'Leod, in an article in the

English Journal of Education, "is that of correcting every mistake on the slate of every child. To attempt this would extend such an exercise far beyond the time commonly set apart for it. If there were time sufficient, such a minute investigation would indeed amply repay the teacher for all his labour. When such a plan, however, is not practicable, the following methods may be adopted. *First*, choose one slate from the mass, generally the one in which the greatest blunders are expected to be found; go through every sentence slowly and distinctly, drawing the pencil through every mis-spelt word, causing some boy to spell the word correctly, and everyone who has the same word incorrectly spelt to draw his pencil through it at the same time, and to put in its place, or above it, the same word in its correct form. In like manner, go through every succeeding sentence, till the whole exercise is completed. *Secondly*, go regularly through the class, causing each boy to spell that word, which, in order of sequence, falls to his turn—word by word—boy by boy—till the whole lesson has been gone through. *Thirdly*, whilst reading out the words or sentences, the teacher can go round the class, and wherever an error is seen, the pencil is to be drawn through that word. These mis-spelt words are then to be given to the class at the termination of the exercise."

III.—*Narrating or telling Anecdotes, &c.*, is a variety of the akroamatical method. This method, in the hands of a skilful Teacher, is a very interesting one, but is limited in its application. There are perhaps few things more difficult to excel in, than that of telling a story or anecdote in an effective manner. Hence the comparatively few persons that are to be met with who possess this qualification in an eminent degree. Several books have been published with a view of supplying teachers with tales for the school-room. If such works are employed, it ought to be with proper discrimination.

The Teacher should also take care that his stories be essentially true. In their earlier years children do

not recognise the fact, that most important truths may be imparted under the garb of fiction.

IV.—*Prelecting, or giving Lectures*, as a means of instruction, may be ranked under the present head. Such lectures in an ordinary school ought to be had recourse to but sparingly, and addressed chiefly to the upper classes.

V.—(1.) Teaching by means of visible illustrations, or, what, for the want of a better expression, we shall call the *exhibitory method*, may also be classed as a variety of the akroamatical method.

We have already observed that "in general, whenever it can be done, it is well to bring the subject of instruction before the bodily eyes as well as the mind's eye of the pupil." It is by means of the exhibitory method that this is accomplished.

(2.) It has been said "the eye remembers." This is true in more senses than one. For instance, most persons have probably been assisted in finding a passage in a book, when they had forgotten its precise words, and even the words of the context, by remembering that the passage in question was on the right hand, or left hand page, near the top or bottom of the page, &c., and so in other instances. The certainty, too, of the character of the information conveyed by means of the eye has almost passed into a proverb: "seeing is believing."

(3.) Visible illustrations may be useful in imparting to children clear and accurate impressions, even in a variety of simple subjects, as well as in others confessedly more complex and difficult. This appears to be the opinion of those placed over the elementary schools of Holland. In these schools are to be found *real models* of the standard weights and measures of

Holland. The same thing has been recommended by Dr. Dick in his, "Mental Illumination, &c." The following are his suggestions.

"Care should be taken to convey to the pupil's mind a well-defined idea of the relative value of *money*—the different measures of *length*, and their proportions to one another—the relative bulks or size of the *measures* of *solidity* and *capacity*—angular measures, or the *divisions of the circle*—*square measure*—and the measure of *time*. The value of money may be easily represented by placing six penny pieces, or twelve half-pennies, in a row, and placing a sixpence opposite to them as the value in silver; by laying five shillings in a similar row, with a crown piece opposite; and twenty shillings, or four crowns, with a sovereign opposite, as their value in gold; and so on, with regard to other species of money. To convey a clear idea of measures of length, in every school there should be accurate models or standards of an *inch*, a *foot*, a *yard*, and a *pole*. The relative proportions which these measures bear to each other should be familiarly illustrated, and certain objects fixed upon, either in the school or the adjacent premises, such as the length of a table, the breadth of a walk, the extent of a bed of flowers, &c., by which the lengths and proportions of such measures may be indelibly imprinted on the mind. The number of yards or poles in a furlong or in a mile, and the exact extent of such lineal dimensions, may be ascertained by actual measurement, and then posts may be fixed at the extremities of the distance, to serve as a standard of such measures. The measures of surface may be represented by square boards, an inch, a foot, and a yard square. The extent of a *perch* or *rod* may be shown by marking a plot of that dimension in the school area or garden; and the superficies of an acre may be exhibited by setting off a square plot in an adjacent field, which shall contain the exact number of yards or links in that dimension, and marking its boundaries with posts, trenches, furrows, hedges, or other contrivances. Measures of capacity and solidity should be represented by models or standard measures. The gill, the pint, the quart, and the gallon, the peck, and the bushel, should form a part of the furniture of every school, in order that their relative dimensions may be

clearly perceived. The idea of a *solid foot* may be represented by a box made exactly of that dimension; and the weights used in commerce may be exhibited both to the eye and sense of feeling by having an *ounce*, a *pound*, a *stone*, and a *hundred weight*, made of cast iron, presented to view in their relative sizes, and by causing the pupil occasionally to lift them, and feel their relative weight. Where these weights and measures cannot be conveniently obtained, a general idea of their relative size may be imparted by means of figures. *Angular measure*, or the divisions of the circle, might be represented by means of a very large circle, divided into degrees and minutes, formed on a thin deal board or pasteboard; and two indexes might be made to revolve on its centre, for the purpose of exhibiting angles of different degrees of magnitude, and showing what is meant by the *measurement* of an angle by degrees and minutes. It might also be divided into twelve parts, to mark the signs or great divisions of the zodiac. From the want of exhibitions of this kind, and the necessary explanations, young persons generally entertain very confused conceptions on such subjects, and have no distinct ideas of the difference between minutes of *time* and minutes of *space*. In attempting to convey an idea of the relative proportions of *duration*, we should begin by presenting a specific illustration of the *unit of time*, namely, the duration of a *second*. This may be done by causing a pendulum 39¼th inches in length to vibrate, and desiring the pupils to mark the time which intervenes between its passing from one side of the curve to the other, or by reminding them that the time in which we deliberately pronounce the word *twenty-one* nearly corresponds to a second. The duration of a *minute* may be shown by causing the pendulum to vibrate sixty times, or by counting deliberately from *twenty* to *eighty*. The hours, half-hours, and quarters may be illustrated by means of a common clock; and the pupils might occasionally be required to note the interval that elapses during the performance of any scholastic exercise. The idea of weeks, months, and years might be conveyed by means of a large circle, or long strip of pasteboard, which might be made either to run along one side of the school, or to go quite round it. This strip or circle might be divided into three hundred and sixty-five or three hundred and sixty-six equal parts, and into twelve great divisions corresponding to the months, and fifty-two divisions

CHAP. IX.

CLASS-TEACHING.

(1.) In order to have efficient class-teaching, it is desirable that the pupils should be classified, as nearly as may be, according to their attainments; that they should be conveniently arranged for hearing each other, and that each pupil should be furnished with a class-book. The Teacher, too, ought to be so posted as to see the whole class at a glance without moving.

(2.) Suppose the class thus arranged and furnished, the object to be aimed at is, that while but one pupil, in general, speaks at one time, all should attend, and all should simultaneously learn whatever is brought under the notice of the class. The plan which one sometimes finds in operation does not appear to be best calculated to accomplish this object. According to the plan alluded to, the first child begins, the second goes on; and so on consecutively. Thus, once begun, like a machine wound up, all goes on till the class have all read. To such an extent is this spirit of routine sometimes carried, that we have heard of a lesson ending in the middle of one of our Saviour's Parables; and that for no other reason, than that *the class had all read.* Where this spirit of routine prevails, it too often happens that *absolute correctness* is not sufficiently valued nor attended to. For instance, in reading, some regard it as a matter

of indifference whether a few letters be added, left out, or changed, provided the sense be not altogether marred, and the pupil succeed in getting through the sentence, in his own fashion, without coming to a stand.

(3.) Instead of this, we would suggest that the reading, or other class-exercise, should proceed in something like the following manner. For instance, suppose a class to consist of 24, the order might be thus: let the 1st read, then the 9th, then the 17th; again, the 2nd, the 10th, and the 18th; and so on till all have read. Or, acting upon the same principle, any other division might be adopted that the Teacher might prefer. With the same number, by reading successively in four places, the order would be thus: —the 1st, the 7th, the 13th, the 19th, and so on. The following are some of the advantages of this plan over that of reading *seriatim*. The pupils, if disposed, cannot so easily count the verses or sentences that may fall to them. The turn of each throughout the class *seems* to be nearer than when they read *seriatim*. All the bad readers do not read consecutively, &c. &c.

Perhaps a still better plan would be, for the Teacher to call upon any pupil he pleases, so that no one would know who was to read next, and the attention of all would be thus kept on the stretch. The Teacher would not, of course, fail to call upon any pupil that he might suspect of inattention; and, indeed, it is well to do this, whatever plan of reading may be adopted. The Teacher ought to be upon the alert *to prevent* inattention and listlessness, which, among children, are contagious.

(4.) It would be superfluous to dwell here upon

the importance of thorough accuracy. A Teacher who allows mistakes to pass uncorrected commits a double fault. He not only does not teach the pupil what is right, but he creates in him, or allows him to acquire, habits of inaccuracy and carelessness, which are, at a later period, exceedingly difficult to overcome. It were easy to illustrate this point at length, but we forbear.

(5.) The Teacher, when he is hearing a class, should not attempt to do any other thing at the same time; *e. g.* to look over sums, &c.; on the contrary, he ought always to read with the class. His own marked attention has a tendency to excite attention in the class. Example here, as elsewhere, is omnipotent. This attention to the lesson does not, however, prevent an efficient teacher from keeping the whole class under his eye.

(6.) In the *lower classes* we prefer reading by sentences to reading by lines or verses; and in the *higher classes*, where tolerable fluency has been attained, we prefer reading by short paragraphs to reading by sentences, especially where the sentences are short.

(7.) When a pupil makes a mistake in any class-exercise, he should be interrupted, and, in general, may be allowed a moment to correct himself. This seems to be better than that he should be summarily corrected by the Teacher, before being conscious scarcely of having made a mistake, and without being allowed a chance of detecting for himself what gave rise to it. In a well conducted class this may all be the work of a moment. If the pupil hesitates to correct himself, his class-fellows, who are prepared to do so, may show that they are, by holding out their hands. But there should be *no snapping*, nor

shouting out, before they are, by being pointed to, desired to speak.

(8.) In reading, the practice of spelling words should not be encouraged; and, we think, ought only to be had recourse to as a last resort. Close attention, without naming the letters, seems to be a more useful plan. When a pupil stumbles at a hard word, some teachers make the whole class spell the word simultaneously. If, however, any peculiarity or real difficulty in pronunciation, &c., should occur, let the word, &c., be fully analysed, and pronounced syllabically and distinctly. It may also be written on the Black Board, and referred to at the end of the lesson, or after the lapse of some time, as the Teacher may think best. In this way impediments may, a few at a time, be effectually removed.

(9.) In reading and in class-exercises generally, a drawling, or what may be called a *school-tone*, should be avoided. In whatever school a tone of this kind exists, it is the fault of the school, and not of the pupils. It may be difficult, or even impracticable, to overcome entirely peculiarities of dialect, &c.; but these are not what we at present object to. What we object to, and greatly dislike, is that *unnatural drawl*, which, for want of a recognised epithet by which to designate it, we have called a *school-tone*. That it is, as we have said, the fault of the school in which such a tone is allowed to exist, may be easily enough proved. It only requires one to compare the tone of voice in which such pupils speak to their parents, or their comrades in the playground, with that which they employ in the school. Whoever will do this will be surprised at the difference he will detect, and will, we think, be convinced of the propriety of our epithet *school-tone*.

This drawling tone often prevails most in exercises in which it is most to be deprecated; *e. g.* in reading the Scriptures, and in religious instruction generally. In religious exercises of all kinds, it is very desirable that the tone of voice should be natural; and that the whole demeanour of the pupils should be free from unnecessary constraint. When this is the case, they are in a favourable condition to be duly impressed by such exercises; for *the manner and spirit* in which exercises of this kind are conducted, are of the highest importance; and this is especially true in reference to children. Every practical teacher is aware, too, that the tone of voice in which one reads has something, or rather a great deal, to do with the right understanding of what is read.

(10.) It may not be altogether superfluous to remark here, that the Teacher, in examining a class in any exercise, as in teaching generally, ought *never to attempt to go beyond his depth.* There are some things which one does not at all know; and there are others, which one knows only obscurely, and cannot, *therefore,* properly explain to others. Why should the Teacher, more than any other individual, be ashamed, if need be, to acknowledge this? The Teacher's best course, in general, is, probably, to prudently avoid touching upon such topics. He may, however, make a note of them; and, at a proper time, use his best diligence to acquaint himself with them. In giving such simple hints, we do not intend, by any means, to derogate from the just dignity of the Teacher. In conclusion, we should very much doubt the efficiency of that teacher's instructions, who should tell us, that he never did, and never does, feel his own want of knowledge adequate to the requirements of his office.

CHAP. X.

GALLERY-LESSONS.

(1.) By gallery, or collective lessons, we here mean instruction, whatever may be the subject, imparted to children collected together, by being seated in a gallery, which is the most convenient apparatus for this purpose. In schools, however, in which there is no gallery, its place may be partially supplied by placing the forms parallel to each other, and so near as only to admit the children to pass conveniently between them. When the latter arrangement is adopted, a raised platform will be found convenient for the Teacher, as it enables him to see the most distant children.

(2.) *Gallery-lessons* do not, strictly speaking, constitute a method of teaching. We here employ the expression, more in conformity with general usage, than from a conviction of its appropriateness. In giving gallery-lessons, one or other of the methods of teaching, that have already been noticed, will be employed, either singly or in combination. We may, however, here observe, that the employment of any method is generally found by an inexperienced teacher to be far more difficult with a large number of children in the gallery than with a single class. Collective teaching, in the gallery or otherwise, does, in fact, magnify, or, if we may be allowed the expression, *intensify* all the results or effects, good or bad, of the instruction; and this it does, chiefly, through

the sympathy of numbers. A lesson or explanation, &c., which, addressed to a single class, might appear passable, if given as a collective lesson, might be detected, if not as erroneous, yet as wanting in completeness and effect: so much is this the case, that probably the Teacher himself would feel embarrassed and dissatisfied with the same treatment of a subject before a gallery, which, before a single class, appeared to him suitable enough. On the other hand, a lesson given to a large number of children is calculated to produce a better and more lasting impression, than when addressed to a small number. This is true, at least, in reference to many subjects. Hence it comes, that the gallery-lesson forms in a great measure, a *test* of the powers of the Teacher. Many an inexperienced teacher, who can teach and manage his school tolerably satisfactorily when distributed into classes, finds himself sorely pressed, and, it may be, well nigh discomfited, when he has a great portion of the school before him in the gallery.

(3.) In order to acquire, what may be called, an intellectual mastery over his pupils when collected together, the Teacher must endeavour to get rid of all nervousness or bashfulness, so that he may be able to give his whole mind to his subject, and to bring it forward with perfect composure and self-possession. The feeling of what is usually called *nervousness* may be either constitutional, or it may originate in too great shamefacedness. In the latter case, we would advise the Teacher to proceed much in the same way as he would in removing other groundless feelings. Suppose one is walking in the country in the twilight or evening, and an object appears which the imagination conjures up into some hideous form, one does not

go on labouring under the disagreeable feelings thus excited, but, going up to the object, fully examines it, and satisfies one's self of the groundlessness of one's fears; and, with this conviction, the feeling itself completely vanishes. In like manner, let the Teacher satisfy himself of the utter groundlessness of the feeling of shamefacedness which he labours under. In short, we would advise the Teacher, in giving his gallery or collective lessons, to proceed, at first, very coolly and deliberately, until all nervous feeling, if it does exist, be entirely got over. When the Teacher has fully accomplished this, and can, at the same time, preserve proper order and attention, he will have overcome some of the greatest difficulties of gallery-teaching. He need not, therefore, if necessary, scruple to sacrifice, at first, something of the efficiency of his lesson to the acquirement of that intellectual mastery and self-possession which we are here recommending.

(4.) The Teacher, however, at any period of his career, will with difficulty preserve his self-possession, if he labours under a consciousness that he has not previously prepared his subject, and, therefore, is not treating it as effectively as he might otherwise have done: this is, of course, supposing that he abstains, to as great an extent as it is desirable he should do, from the employment of coercive means. The remedy for this want of preparation is obvious. The Teacher ought never to give a lesson without having first prepared it. If by any circumstances he should, at any time, be prevented from attending to this rule, he ought to revise a lesson or lessons previously given, rather than attempt to give a lesson which he has not properly prepared.

(5.) Some subjects are better adapted than others to be treated as collective lessons. The Teacher must, therefore, use his discretion in selecting only such subjects as properly admit of being treated in this way:—*e. g.* religious instruction, geography, subjects of general information, &c., may be conveniently treated as collective lessons, while arithmetic and other branches of technical instruction can, by no means, be so treated with equal advantage.

(6.) As different subjects may be treated as gallery-lessons, so the methods employed in treating them may, and ought to vary, according to the nature of the subject, and other circumstances: as, for example, the ages of the pupils, the amount of their acquirements, and the degree of development generally which they have attained. We have already treated the principal methods of teaching, as fully as our limits would admit of, and our remarks here, without descending to special examples, can, therefore, only be of a general character. With very young children, the collective lessons, we think, are always more pleasing and efficient, when conducted *conversation-wise*, and, as much as possible, in a parental spirit.

(7.) When the children are older, a more artificial mode of treatment is allowable. But even then, it is desirable that the pupils to whom the instruction is addressed should vary in their ages as little as may be, and that they should also be nearly equal in their attainments. In order to accomplish this, there ought to be made, in every ordinary elementary school, in reference to collective lessons, two divisions at least, viz., a senior and a junior division. Even in these divisions there will still remain diversities of capacities and tastes sufficient to task the Teacher's utmost skill to provide

intellectual food, suitable in quality and adequate in quantity, to meet their several wants. To accomplish this satisfactorily, is another of the difficulties of gallery-teaching. A teacher is liable to become so full of his subject as to rest satisfied when he succeeds in getting a few of the elder and more advanced children to answer his questions, without, perhaps, troubling himself whether the younger children join in the lesson or not, or even whether the instruction be presented in a form level to their capacities. A fault the opposite of this, is that of keeping in view exclusively the wants of the younger children, and treating a subject in such a babyish manner as not to afford the elder ones a sufficient scope for intellectual effort. The happy mean between these two extremes is no doubt what ought to be aimed at. It is, we know, more easily prescribed than attained. Practice, rather than precept, is the path which leads to it.

(8.) As collective lessons magnify or intensify the effects of the teaching, so do they enhance, and, as it were, bring into greater relief peculiarities of tone and manner; and the Teacher in giving such lessons ought, therefore, to be especially heedful of this fact.

The Teacher, as in class-teaching, ought to take his position where he can see all the children. This, indeed, is one of the advantages of the gallery, that it admits of the Teacher having the whole under his eye at once. The distance at which the Teacher must stand from the gallery, in order to take the whole in his sphere of vision with a glance, depends upon the width, &c., of the gallery; but, in general, from five to seven feet will probably be found as convenient as any other distance. The Teacher may

remain stationary at the small desk or black-board, &c. (as the case may be), which ought to be placed opposite the middle of the gallery, and about the distance from it that we have named; or, instead of standing still, he may move about in front of the gallery. If he should do this, he must beware of getting too near the gallery, so as not to have the whole of the children in his view, as also of moving about too much; and, in short, he must endeavour to avoid exhibiting anything in his manner, which is calculated to fix the attention upon the person, rather than upon the subject which he is treating.

(9.) We take it for granted that, in giving his gallery-lessons, no one, worthy of the name of Teacher, will so far *demean* himself as to employ, in a direct form, (*e. g.* hold in his hand, or refer to during the lesson), any of the numerous model lessons, &c. &c., that have been published, with a view to assist teachers. However well-meant such books may be, their utility, as they are sometimes used, may be questioned. Their legitimate use seems to be, to afford the Teacher examples of *how he may draw up and prepare his own lessons.* Whenever, therefore, they are employed as a substitute for self-thought and self-effort on the part of the Teacher, they are *abused.* The materials of the Teacher's lesson should suffer *fusion* in his own mind, that, when produced, they may be marked with his own impression. It is in this way that they become imbued with that vivifying principle, which we have elsewhere commended.

APPENDIX ON METHOD.

Translated from "Cours Normal des Instituteurs Primaires." Par M. le Baron de Gérando, Pair de France, &c. &c.

Let us distinguish between the general forms which embrace every system of instruction, and the special methods which have reference to distinct branches of study.

You are aware that the general methods which prevail in the organisation of our elementary schools are referrible to three principal forms: *the individual method, the simultaneous method, and the mutual method.* A few remarks will suffice to characterise these three methods and to enable us to form an opinion of their relative merits. In the individual method each pupil receives his instructions directly and separately from the Teacher. Although a certain number of pupils may be assembled at the same time in the same room, yet they receive few directions in common, each one conducting himself much in the same way as if he were quite alone. The master goes successively from the one to the other, and points out what they have severally to do, and when done, corrects it.

In the simultaneous method, the teacher instructs and directs a certain number of children together; he addresses to all the same language, the same demonstrations; all execute at once the same things, and act in union. As, however, all the scholars of a school are not equal in capacity, as all have not commenced at the same time, nor advanced equally rapidly, the school must necessarily be divided into a certain number of classes, in which the scholars are arranged according to their attainments.

The simultaneous method, like the individual method, establishes a direct and immediate relation between the master and his pupils. The mutual method interposes between the master and his pupils a certain number of monitors, taken from among the pupils themselves, by means of whom it at once admits of there being introduced into the school a number of subdivisions, which are unsuited to the simultaneous method. It also admits of the directions and oversight being of a more individual character, without interrupting the harmony of the whole. The individual method is that which is still practised at the present day (1839) in the majority of the elementary schools of France. The simultaneous method was discovered by the venerable Canon de Lassalle, and imparted by him to the Society of the Christian Brothers. The mutual * method was practised long ago among the ancients, was recommended in France by the sage Rollin, practised in Paris since the last century by Herbault, by the Chevalier Paulet, and by

* Writers are not agreed to whom the discovery of the mutual method, or what is usually called the *monitorial method*, rightly belongs.

Abbé Gaultier, who discovered anew in England the principle upon which this method is founded. Bell and Lancaster organised this system under two different forms, and developed it upon a vast scale. It was studied in England by certain French philanthropists, who introduced it again among us. In short, in 1815 it was naturalised in France with different modifications by my friends MM. Jomard, Bailly, Francoeur, Delaborde, l'Abbé Gaultier, &c.; and since that time it has gradually attained that degree of perfection of which our schools in Paris at the present day present a model.

The individual method, however, is attended with some advantages; it admits of the instruction being adapted to the disposition and individual capacities of the pupils, and of its being constantly proportioned to their several degrees of progress. But the attention of the master being divided between a certain number of pupils, he is obliged to pass from the one to the other; each pupil, therefore, during a certain space of time is left to himself, and is deprived of the directions of the master, as well as his oversight. The number of pupils, therefore, to whom a master can properly attend is necessarily very limited, and the larger the number of pupils the more they are neglected.

The simultaneous method has a marked superiority over the individual method. The master who is over each class addresses himself to the whole class, he has his eye on all, and all observe and hear him. There is, therefore, more simplicity and more rapidity in his operations; the strength and the time of the instructor are distributed with more economy; imitation and sympathy animate and sustain the children in that common progress which they are making together; the harmony of their labour keeps up a natural discipline. It can, however, scarcely be the case, when the class is somewhat numerous, that all the children should really be of the same degree of capacity and advancement. The weaker, therefore, remain behind, and do not get on, while the more able are obliged to stop and wait for their comrades. The master's task is an arduous one; it requires at every moment the exercise of extreme vigilance, and affords scope for the energetic employment of all his powers.

The mutual method possesses a great degree of simplicity, and greatly economises the means. A single master is able to superintend all the divisions of the school, and we have seen almost five hundred children assembled under one master, without the least confusion or disorder, and without in the least preventing each other from being heard and understood. The mutual method, by the classification which it introduces among the pupils, admits of their being arranged according to the precise amount of their actual attainments. The mutual method unites with its simplicity of superintendence and general oversight a real individuality of effort on the part of each pupil. Each child observes his equals, and is observed by them, and constantly exerts his best efforts; he ascends, descends, and re-ascends constantly till he finds his own level. The mutual method therefore unites, at the same time, the advantages of the simultaneous method with those of the individual method. It borrows from the one the simplicity of its arrangements, and from the other its energy of action. It possesses this eminent merit, that it constantly requires each child to exert himself to the utmost of his ability.

In the two former methods the teacher preserves a more direct and continuous relation with his pupils, and can, therefore, exercise a greater amount of influence over them. If, in the mutual method, his personal influence is less immediate, he operates by means of his monitors, he multi-

plies himself by them, and through them his influence is diffused; for it is he who forms them and directs them, in their entire conduct.

The pupil, in the capacity of monitor, goes over again that which he has himself learned, and by thus turning it to account confirms and perfects his own knowledge of it. The changes which take place among the pupils increase the efforts of each. The instruction too is rendered more level to the capacity of the pupils in each class, by being imparted to them by their comrades.

It must, however, be acknowledged, that the mutual method can only be applied with eminent success in those schools which are sufficiently numerous to admit of all the sub-divisions which it introduces, and, at the same time, allow the classes to be large enough to secure in them a sufficient amount of animation. With a smaller number than eighty its utility is less obvious; the simultaneous method then becomes preferable.

It must also be confessed, that the mutual method, by precluding the intercourse of the master with his pupils, and by preventing the interchange of thought between them, loses its advantages in those studies which exercise especially the understanding, and which have for their object the development of the ideas.

There are, besides, different ways of combining among themselves these three methods of which we have just spoken, according to the wants of the pupils, the circumstances of the school, and the ability of the master. Hence *the mixed method*. This method is formed from different modifications of the simultaneous and the mutual methods. Its object is twofold, viz., to secure to the pupils the advantage which they derive from the direct instructions of the master, in the simultaneous method, and, at the same time, that which results from the multiplicity of monitors, in the mutual method. In order to accomplish these objects, the best means to be employed appear to be, to establish in a school, organised, as nearly as possible, according to the simultaneous method, a number of *répétiteurs* and *surveillants*, whose business it is to assist the master in the instruction of many of their comrades. They are for the most part employed only in the purely mechanical parts of instruction. These répétiteurs ought to be very active in the school, and ought always to be present before the other pupils. Their business is to hear eight or ten pupils repeat their lessons both morning and afternoon. They also give instruction in the most elementary parts of reading, writing, arithmetic, linear drawing, and geography; and, lastly, they observe and report the good or bad conduct of the pupils while at their desks, and see that they do not idle away their time while the master is engaged more especially with the other divisions.

Let us suppose, for example, that a school is divided into three divisions, but conducted by one master. The Teacher appoints to each of the divisions, for a certain time, four or five surveillants and répétiteurs. He can then, without inconvenience, divide his time between the three divisions, and can give instructions to each of them in succession in their different studies, according to the simultaneous method. While he teaches the first division, the répétiteurs hear the lessons in the other two, and either prepare them in the subjects in which the master himself is about to give them instruction, or cause them to repeat those subjects in which they have recently been instructed. In this way the pupils are kept constantly employed, and the master, disburdened of those cares which the répétiteurs are competent to take upon themselves, can profitably occupy himself with that part of instruction, which he alone is really capable of giving. He thus, too, comes

in more frequent personal contact with his pupils, and is enabled to advance their education as well as their progress in instruction. He must also take care to frequently overlook the conduct of the répétiteurs, and immediately deprive of his office any one who may abuse the power confided to him. The Teacher should also call out every few days a few pupils at random, and make them repeat their lessons to himself in order that he may satisfy himself whether the répétiteurs have faithfully discharged the duties of their office.*

We come now to speak of methods of teaching properly so called.

A good method ought, on the one hand, to be suited to the nature of the subject to be taught, and on the other, to the mental constitution of the pupil who is to use it. The best method is that which best fulfils these two conditions. In order, therefore, to be able to estimate the merits of any method, we must regard it in this twofold point of view. A master who is perfectly conversant with the subject which he teaches, and also with the capacity of the pupil whom he instructs, will readily enough discover for himself a suitable method. Every method is founded upon order. Order again depends upon analogy. A natural method is, therefore, that which is conformable to the real analogy which exists among things. The more faithful it is to nature, the more simple, regular and luminous it is. Now as there are two sorts of relations between things, so there are two kinds of methods by which they may be studied. There are methods of classification based upon the relations which constitute the resemblance or difference of things, considered as independent of one another; and there are methods of deduction based upon the relations which constitute the connexion and dependence of things, considered as derived the one from the other. You have an example of the former kind in the arrangement of a library, or of a botanical garden; and you have an instance of the latter in certain arithmetical operations; and also in some legal pleadings. The methods of classification distribute the objects into genera, species, and families; and endeavour to give them names or signs which express the distinctive characters of each branch of the system. The methods of deduction draw inferences from principles, and observe the connexion which exists between the causes and effects.

The method which is the most perfect in a scientific point of view, will not always be best adapted to the wants of our pupils. We must make our starting-point the amount of knowledge and experience which they may have acquired, and only require from them such efforts as they are capable of making.

Thus the first condition of a good method, considered in reference to our pupils, will be, in its taking for its starting-point the simplest notions, and those with which they are most familiar. In making choice of methods of classification, we should prefer those that are based upon the most obvious and easily perceived characteristics. In our choice of methods of deduction, we should avoid those that commence with abstract principles, and with general laws. We should pursue the path of deduction based upon common sense and every day experience.

When the starting-point is thus fixed, the pupil must then endeavour to pursue the path traced out; hence the second condition of a good method, viz., that it should be a guide to the pupil in his efforts. A

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* These remarks on the mixed method are taken from "Cours de Pédagogie" par M. Ambroise Rendu Fils.

method ought, therefore, to be simple and easy; and, in order that it may be so, it must afford a sufficient number of intermediate resting-points; at the same time it ought never to present very complicated details, and ought to call to its aid every circumstance which can contribute to sustain the attention: and it ought always to proceed *from the known to the unknown*. Above all it ought to be eminently clear. In the mental operations it is clearness which renders everything easy. There is a clearness of ideas, as well as a clearness of expression, but they are intimately connected and mutually assist each other. An idea is clear when it is adequate and distinct; an expression is clear when it is free from ambiguity. The senses are the inlets by which ideas enter the mind. The methods employed in our elementary schools ought, therefore, to be based upon what appeals to the senses; upon comparisons, examples, representations, &c. They ought to give to abstract thought, as it were, a body and form. Yet these elementary helps ought not to be *abused*. Their legitimate object is to lead the pupils to think for themselves. A method ought to be, both to the master and the pupil, an instrument, and not a clog. It ought not, therefore, to be blindly followed, but employed with discrimination, adapted to circumstances, and subjected to the tests of daily experience. A judicious teacher seizes the spirit of a method, in order to be able to employ it well; he then remains faithful to its principles, yet modifies its details from time to time, as occasion may require. The most perfect method may fail of accomplishing its object with a master who is destitute of intelligence, just as the best tool may become quite useless in the hands of a workman who does not know how to employ it. Symmetry is the image of order. We must not, however, mistake this outward arrangement for the method itself, and much less sacrifice to it the true spirit of the method. Some of the most celebrated teachers have made *intuition* the main-spring and soul of their methods. Intuition is, as it were, the direct and immediate contemplation of objects. It substitutes the thing for the definition, the reality for the formula, facts for conventionalities. The method adopted by Pestalozzi for teaching arithmetic affords a striking example of what I mean by intuition. Intuition contemplates things face to face, as it were, and as they really exist, independent of any intervening medium. It removes the veil with which language and conventional signs have enveloped nature, and brings the pupil into immediate contact with things as they really are. It leads him to think, it compels him to observe and reflect. Intuition is, in some sort, to instruction what the study of the real plants is to botany; it allows nothing to enter the mind unless associated with something previously known; it enables one to apply what he does know as occasion may require, and is, therefore, eminently practical and well suited for our elementary schools, as it lays a solid basis for the edifice of instruction. The capacity of the human mind at best is limited, and in childhood is especially so. How then can we succeed in making everything enter the mind through the medium of intuition?

Here the admirable method of analysis comes to our aid. It reduces a complex object to a simple form; it is the art of decomposing without destroying. It makes, as it were, an exact inventory of the component parts of the object which it undertakes to make known; and it then removes in succession the several parts, in order that it may examine them one by one; it examines them too in their natural order, and in their mutual relations; it then contemplates all the circumstances with-

out confounding them, and in reference to the whole of which they are parts. Four qualities are necessary to a good analysis.

1. It ought to descend only to such details, as, by their simplicity, may easily be apprehended by the mind. You may observe, for instance, that a man can distinctly embrace at a glance the number five, but he can scarcely apprehend a larger number without confusion. Now five is precisely the number of fingers on the hand. They serve as the first rudiments of numeration, and are constantly under our eyes. The number five, therefore, becomes in arithmetic the term of analytical intuition. Every class of things has its similar term to which the mind attaches itself as to a resting-point.

2. The analysis ought, to be complete, to be accurate; that is, it ought to enumerate the essential elements of things in describing them.

3. The analysis ought to be regular, that is, it ought not to pass at random from one part to another; it ought to follow the order pointed out by contiguity, by analogy, by the reciprocal action of causes, in a word by the natural connexion of things.

4. Lastly, the analysis ought to conclude, by a recomposition, which restores to life, as it were, the object thus dissected; and, just as it has pointed out the relationship the component parts have to each other, so it ought now to endeavour to discover the relations which these parts have to the whole: in other words, having surveyed the circumference, it transports the mind to the centre, and reunites before our eyes the dispersed rays.

Let us exercise our pupils then on these four kinds of operations. Let them attempt them upon the most familiar objects, for analysis is, in fact, applicable to everything. We analyse in describing an object, in decomposing a phrase, and in working a sum in arithmetic.

From what has been said the utility of analytical tables will be obvious. They are, indeed, the natural instrument of analysis, and, when well executed, are characterised by the four qualities which we have ascribed to a good analysis. [Most subjects admit of being presented in this form, and the drawing up of such tables forms an exercise which is useful in ore respects than one.]

As there are objects so complex that the mind cannot at first embrace them in all their extent, so there are objects so removed that the mind cannot by a single effort reach them. Analysis, as we have just seen, overcomes the former of these difficulties, and the latter is obviated by what we shall call the *progressive method*, which is closely connected with the preceding. This method consists in inserting between the distant object and those which are near to us, a series of intermediate steps by which we may be enabled to pass easily from the one to the other.

The fundamental rule of the progressive method is to proceed from the *known to the unknown;* but by the *known* must be understood, in reference to the pupil, that which is already really familiar to his mind; and in proceeding from the known to the unknown we must multiply the intermediate steps in the inverse ratio of his abilities. Direct demonstration is not always the shortest course, as one might be apt to believe. It will sometimes be found more advantageous to pursue a circuitous path in order that we may the better arrive at our object. Observe how an engineer does in forming a road over a mountain, he follows the bendings that he may avoid the steepness.

Abuse is to be guarded against in the employment of methods; for the

most useful things may be abused. Let us not fatigue our pupils, nor ourselves with a superfluity of rules and details. We ought to employ every method with discretion, and only expect from it that assistance which it is calculated to afford. Nature has established a definite order and sequence in regard to the intellect, just as she has in the material world. Let us endeavour to observe this order, to assist it, to resign ourselves to its direction, and to avoid opposing it. Nature is the first, the true teacher of childhood; she has her secret laws; she accomplishes her own ends; let us not thwart her. She will often be found wiser, and always more powerful than our pedagogical directors. Above all, let us beware of trusting to purely artificial or mechanical methods.

SECTION V.

SCHOOL-DISCIPLINE.

CHAPTER I.

(1.) School-discipline, in the sense which we here use the term, is not, strictly speaking, in itself a branch of school-keeping, but is rather the result of the entire management of the school. Still, as a matter of convenience, and without any pretensions to a rigidly correct classification, we shall consider under the head discipline a number of subordinate particulars, which have reference more especially to the formation of the scholar's character. Individually, these details may seem trifling; yet it must not be forgotten that it is the united influence of such details that either makes or mars the school.

(2.) The term *discipline* is formed from the Latin noun *disciplina* (instruction), which is itself a derivative of the verb *discere*, to learn. The term, it is true, does not now signify learning in the ordinary sense of the word, yet there is still something of the idea of learning implied in it; and it may be affirmed that *where* there is bad discipline, in whatever sense the term may be understood, *there* there cannot be sound learning.

It is not very easy to give a satisfactory definition of the term discipline, as applied to elementary schools.

Perhaps we may say that under school-discipline is to be understood all those influences which ought to operate, on the part of the school, in creating in the pupils good and proper habits, and, of course, in guarding against their acquiring those of an opposite kind.*

* "La discipline," says a French Author, "n'est pas l'art de récompenser et de punir, de faire taire et de faire parler les élèves; elle est l'art de leur faire remplir de la manière la plus convenable, la plus aisée et la plus utile, tous les devoirs de la classe."

(3.) In this sense, then, school-discipline and military-discipline are essentially different; and it would not, in itself, be any proof that the discipline of a school were really good should the pupils in it perform any number of evolutions with all the promptitude and precision of an army of well-drilled troops. When the drill-master gets his troops to perform their exercises in a manner that he thinks faultless, he considers that he has accomplished his object. But not so the judicious teacher. He regards the whole of his disciplinary arrangements and exercises as merely *means* to an end, namely, as *instruments* for the formation of the scholar's character.

(4.) If, then, to discipline there belongs anything like the importance here ascribed to it, it is quite clear that in the management of a school it ought not to be left to mere haphazard, but ought to be duly provided for. And this remark is especially applicable to schools for the children of the poor, who, it is to be feared, are in their homes too often surrounded by influences adverse, rather than otherwise, to the growth of those habits upon which much of their future well-being must depend.

(5.) How, then, is this healthful tone of discipline to be created and preserved in the school?

"The principles that will enable a master to govern his boys," says Bishop Short, "are precisely the same as those which will produce the same effect in any other station of authority in which a human being can be placed. From this view of the matter it follows, that in discipline, not less than in the matter of direct instruction, everything depends upon the master."

(6.) The first step in the disciplinary process is *to obtain perfect mastery over the pupils.* Without this the Teacher can effect nothing.

It is the opinion of Locke that the submission of the child ought to be based upon a peculiar feeling of awe or respect which he ought to feel towards his parent or teacher: and that this awe ought to be engendered in the mind of the child when quite young by suitable rigour, which is to be gradually relaxed as he becomes older.

Where this principle has been faithfully and steadily acted upon in the family, the management of the children in school is attended with little or no difficulty. But such cases among the poor are, unfortunately, the exception and not the rule.

(7.) We may at once state our conviction that sound discipline must, and ought to be, based upon the supreme authority of the master. He must, in the strictest sense, be an *autocrat*. While, however, he is perfectly satisfied within himself as to the nature and extent of his sway, he will studiously endeavour to avoid rather than create occasions for the exhibition of his power. He will, in short, be anxious to give to his whole government a paternal rather than a despotic character. He will always act towards his scholars in a friendly, open, and straightforward manner, and will thus acquire their respect and confidence. He will, on every proper occasion, show his affection for them, and so practically convince them that in all his disciplinary arrangements, and in his entire conduct, it is their best interests that he has in view, and not the gratification of any merely personal or capricious feeling on his own part.

(8.) Where there exists a wholesome and effective discipline, it will evince itself in the entire conduct of the pupils towards their teacher. But in nothing more than in the ready and cheerful obedience they will render to all his commands, and the desire that they will show to comply with, and even anticipate, his wishes in all matters relating to their school business.

(9.) For the preservation of authority, when once acquired, various maxims have been framed; but the value of such maxims must depend mainly upon the spirit and skill with which they are reduced to practice.

(i.) *Never give a command which you do not intend shall be obeyed.*

This is an important rule, and one which admits of no exceptions. The non-observance of it is not merely an isolated error in the matter of discipline. On the contrary, it operates powerfully in engendering in the pupils habits of the very worst kind.

This fact has been graphically illustrated by an extreme instance recorded by Mr. Abbott, in one of his little books.

"I was once," says a gentleman, "when riding in the country, overtaken by a shower, and compelled to seek shelter in a farm-house. Half a dozen rude and ungovernable boys were racing about the room in such an uproar as to prevent the possibility of conversation with the father, who was sitting

by the fire. As I, however, endeavoured to make some remark, the father shouted out — 'Stop that noise, boys.'

"They paid no more heed to him than they did to the rain. Soon, again, in an irritated voice he exclaimed, 'Boys, be still, or I will whip you; as sure as you are alive, I will.' But the boys, as though they were accustomed to such threats, screamed and quarrelled without intermission.

"At last the father said to me, 'I believe I have got the worst boys in the country — I never can make them mind me.'

"The fact was these boys had the worst father. He was teaching them disobedience as directly and as efficiently as he could. He was giving commands which he had no intention of enforcing; and they knew it."

This, as we have said, is an extreme case. But just so far as any teacher allows his authority to be disregarded, so far does he expose himself to the contempt of his pupils, and actually teaches them lessons of disobedience.

(10.) (ii.) *When a just and reasonable command is once given, enforce, at all hazards, obedience to it.*

In such instances Locke thinks corporal punishment, if necessary, may be beneficially used. He mentions, in his work on Education, the case of a mother who was obliged to punish her daughter the first day after she returned from boarding-school no less than seven times before she could obtain a perfect mastery over her. Locke highly praises the mother's conduct, and gives it as his opinion, that had she given way to her natural feelings, and stopped at even the sixth time, the child would have most probably been ruined for life.

Abbott, in his usual happy manner, has given an anecdote which strikingly illustrates the present rule: —

"A gentleman sitting at his fire-side one evening with his family around him, took the spelling-book and called one of his little sons to come and read. John was about four years old. He knew all the letters of the alphabet perfectly, but happened at that moment to be in rather a sullen humour, and was not at all disposed to gratify his father.

"Very reluctantly he came as he was bid, but when his father pointed to the first letter of the alphabet, and said, 'What letter is that, John?' he could get no answer. John looked upon the book sulky and silent.

"'My son,' said the father, pleasantly, 'you know the letter A.' 'I can't say A,' said John. 'You must,' said his father in a serious and decided tone. 'What letter is that?' John refused to answer. The contest was now fairly commenced. John was wilful, and determined that he would not read. His father knew that it would be ruinous to his son to allow him to conquer; he felt that he must, at all hazards, subdue him. He took him into another room and punished him. He then returned, and again showed

John the letter. John still refused to name it. The father again retired with his son and punished him more severely. But it was unavailing. The stubborn child still refused to name the letter, and when told that it was A, declared that he could not say A. Again the father inflicted punishment as severely as he dared to do it, and still the child, with his whole frame in agitation, refused to yield. The father was suffering from most intense solicitude. He regretted exceedingly, that he had been drawn into the contest. He had already punished his child with a severity which he feared to exceed. And yet the wilful sufferer stood before him sobbing and trembling, but apparently, as unyielding as a rock. I have often heard that parent mention the acuteness of his sufferings at that moment. His heart was bleeding at the pain which he had been compelled to inflict upon his son. He knew that the question was now to be settled who was to be master. And after his son had withstood so much and so long, he greatly feared the result. The mother sat by, suffering of course most acutely, but perfectly satisfied that it was their duty to subdue the child, and that in such a trying hour, a mother's feelings must not interfere. With a heavy heart the father again took the hand of his son to lead him out of the room for further punishment; but to his inconceivable joy, the child shrunk from enduring any more suffering, and cried, 'Father, I'll tell the letter.'

"The father, with feelings not easily conceived, took the book, and pointed to the letter. 'A,' said John, distinctly and fully. 'And what is that?' said his father, pointing to the next letter. 'B,' said John. 'And what is that?' 'C,' he continued. 'And what is that?' pointing again to the first letter. 'A,' said the now humbled child. 'Now carry the book to your mother, and tell her what the letter is.' 'What is that, my son?' said the mother. 'A,' said John. He was evidently perfectly subdued. The rest of the children were sitting by, and they saw the contest; and they saw where was the victory, and John learned a lesson which he never forgot. He learned never again to wage such unequal warfare; he learned that it was the safest and happiest course for him to obey."

(11.) Other rules of a like kind might be added, but the two that we have given are, we believe, among the most important; and a prudent and discreet observance of them will be found to be attended with advantage.

We have said that the ultimate basis of the scholar's submission and obedience ought to be the supreme authority of the master; but we have at the same time hinted that he ought, as much as possible, to lead his pupils to a rational appreciation of the principles upon which such submission and obedience are founded. This may be accomplished by—

CHAP. II.

DIRECT INSTRUCTION — *i. e.* BY INFORMING THE INTELLECT.

(1.) It must, however, be acknowledged that the actions of children have seldom their origin in the intellect or understanding. More frequently they originate in the imagination, the feelings, or the impulses of their nature. An *informed consciousness* will often modify the child's actions, but will seldom be found powerful enough to give an entirely new direction to his conduct. With children, mere knowledge more frequently acts negatively, as a preventive, than positively as an impelling motive.

(2.) We throw out these hints in order to guard young teachers against supposing that when they have intellectually taught their pupils what is right, they have done all that is required or that can be done. Such, with children, is far from being the case. Right habits have to be formed, and in the formation of such habits, the intellect performs but a subordinate part. Still it cannot be denied that *instruction* or *information* is an important element in the business of education. As an educational *instrument* or *means*, it is obviously more directly and completely within the power of the Teacher than almost any other means.

(3.) One way in which this direct instruction, in reference to discipline, is sometimes attempted to be imparted and impressed upon the pupils is by means of *laws* or *rules*. These rules are of two kinds (A) *written* and (B) *oral*, or such as are traditional in the school. Having a code of disciplinary laws or regulations may seem a feasible and an excellent plan of accomplishing the object aimed at, yet against the adoption of such a course objections not a few may be urged.

The following are some of the more obvious.

Written laws are objectionable because

(1.) however prolix they may be made, they can never, from the nature of the case, be adequately comprehensive.

(2.) they cannot be sufficiently minute in their provisions to meet all cases that are likely to arise.

(3.) in carrying them into practice, frequent exceptions will necessarily require to be made.

(4.) they are likely to soon become distasteful to the pupils, and to be disregarded by them.

(5.) in attempting to conform too rigidly to such rules, without using discretion, they are likely to prove fetters, rather than helps to the Teacher.

(4.) That, however, a sufficient number of arguments may be adduced to justify, in the estimation of many, the employment of written rules, may be inferred from the fact of their being found in many schools. Such laws or rules are found to vary greatly, according to the exigencies of different schools, and the tastes of their managers.

It seems desirable, where they are employed, that they should be simple in their form — that the matters which they enact should be level to the apprehension of a child; and that so long as they are allowed to remain in use, they should be steadily adhered to.

(5.) (A.) We give the following as a specimen :—

RULE I.*

You must cheerfully obey all the Teacher's orders.

II.

You must be industrious and attentive.

(1.) You must never, without an urgent necessity, absent yourself from school, except with the permission of your teacher.

(2.) You must never, during the time of instruction, engage in play or mischief; but diligently attend to all that is taught you.

* Altered from Denzel.

(3.) You must perform everything that you are required to do as well, as quickly, and in every respect as perfectly as you possibly can.

III.

Let everything be done at its proper time, and all things be put in their proper places.

(1.) You must always be in school at the appointed time.
(2.) You must take proper care of your school-books, and school-materials, and must bring them with you regularly to school.
(3.) You must have none of your things lying about, and whatever things you use in school you must return them to their proper places.

IV.

Always speak the truth.

(1.) You must at all times frankly acknowledge your faults.
(2.) You must never speak anything untrue respecting your school-fellows.

V.

Be cleanly in your person, &c., and modest in your manners.

(1.) You must always come to school with washed face and hands, with combed hair, and with your clothes clean and tidy.
(2.) You must not deface, or in any way injure or destroy either public or private property.
(3.) You must neither do nor say anything that is indecent.

VI.

Be sociable, amiable, and obliging towards your school-fellows.

(1.) You must neither take, nor covet anything that belongs to your school-fellows.
(2.) You must not insult any of your school-fellows, quarrel with them, nor fight with them, but conduct yourself in a friendly manner towards all.
(3.) You must be always polite to any one that may ask you respecting anything.
(4.) You must be willing to communicate to others what you have yourself learned.

VII.

Let all your behaviour be civil, decent, and orderly.

(1.) You must refrain from rage, ill-temper, and all passionateness.
(2.) You must always go backwards and forwards between your home and the school in a quiet and orderly manner.

VIII.

Be devout and reverential when you pray, for remember that you pray to the Almighty and the All-seeing God.

(6.) (B.) We add, as a specimen, a few of the oral or unwritten laws to which we have referred.

Every pupil on entering, and on leaving school, must bow to his teacher, and also when he passes him out of school: and all must, on every proper occasion, show this due respect to the Clergyman connected with the school. No one must run nor play in school, nor step over the forms in going from one part of the room to another. There must be no throwing of stones. All must be perfectly silent immediately the word or signal of command is given. No one must leave the school, nor move from his class without leave from his teacher. If a pupil wishes to make any request, or to speak to his teacher, he must, in the first instance, make known his wish by holding up his hand, &c. &c.

CHAP. III.

REWARDS AND PUNISHMENTS.

(1.) We here use the terms rewards and punishments in a wide sense. The Teacher rewards, in a scholastic sense, when he creates in his pupils a *feeling of pleasure*; and he punishes, when he creates in them a feeling of *pain*, *uneasiness*, or *displeasure*, whatever means he may employ to create such feelings.

(2.) There are those, we are aware, who think that corporal punishment ought to be taken entirely out of the hands of the school-master; but with such we cannot agree. We grant that from its *abuse* greater evils may accrue than its use is calculated to correct; and in such cases an absolute prohibition of it may be the lesser evil. In this view of the matter we would willingly subscribe to any modification that might, under the circumstances, seem best. But, *on principle*, we cannot agree to forego entirely school-punishments. Without entering into any arguments respecting this oft-discussed question, suffice it to say, that we believe corporal punishment to be a *dangerous*, but still *legitimate* disciplinary instrument.

(3.) There are many who would allow its employment to the Parent, but not to the Teacher. But if it is allowable to the Parent, we cannot see why it should not be so also to the Teacher—at least if he is properly qualified for his office. For it seems to us that the Teacher is, to all intents and purposes, for the time being, placed, in reference to his pupils, in the *stead* of their Parents.

(4.) While we thus contend for the *legitimacy* of corporal punishment as a means of discipline, we would at the same time wish it to be distinctly understood, that we think it ought never to be *thoughtlessly* employed, and that, in general, it ought only to be had recourse to as a last resort. Still we hold it to be

absolutely necessary that sound discipline should be maintained. Without effective discipline, no school can really prosper. It has been well remarked that it is one of the mysteries of human nature, that indulgence never awakens gratitude or love in the heart of a child.

(5.) We are aware that a teacher well qualified in point of attainments for his office, and possessed of energy and patience combined with firmness and kindness, may, by his manners and his entire management, diminish punishment to an indefinite extent, by preventing the necessity for its infliction; and we need hardly say that prevention is, in this case, what ought to be aimed at. The Rev. Dr. Bell's opinion on this matter is well entitled to consideration. "It is a fact," says he, "fully ascertained by experience, that a *maximum* of improvement cannot be obtained without a *minimum* of punishment; and that the nice sensibility and delicacy of feeling which are produced by mild and gentle treatment, have no small influence on the general character, conduct, and kindly spirit of the whole school."

(6.) We would, therefore, strongly advise every teacher sedulously to study every appliance and every feasible scheme that may come under his notice, having for its object the prevention of punishment without the sacrifice of effective discipline. Among such appliances may be reckoned the judicious employment of *physical exercises;* the *singing* of suitable melodies to appropriate words. In order, however, that these may produce any good effect they must be sung with some degree of taste, and not merely shouted or bawled.

(7.) Allowing the pupils to have *a recess of ten minutes* or so for amusement in the play-ground, during each meeting of the school, will also be found useful in preventing that *ennui* which often breeds disorder. Where there is no play-ground, an orderly march in the school-room, or other physical exercises, may be used as a substitute. But out-of-door exercise, when the weather will permit, is by far the best.

The lessons should not be too long continued — in general perhaps not longer than thirty or forty minutes; and the *lessons* during which the pupils sit *should be made to alternate* with those in which they stand, in order that too great lassitude of body may be thus prevented.

(8.) *The tone of voice* which one employs in speaking to children is of some importance. It ought to be such as to indicate firmness, decision and authority, yet not harshness, and, in general, the Teacher's words ought to be few and well chosen. In the matter of discipline, nothing tends more to weaken authority than much talking.*

(9.) In short, we would have the master exercise great patience and employ all available means before he resort to actual punishment. He may, either in private or openly, *exhort, admonish, warn, censure, threaten*, and in some cases, repeatedly *remind* the offender. When these fail, punishment of some kind must be had recourse to, but let it in the first instance be such as are known under the name of *secondary* punishments.

(10.) Bishop Short has some judicious remarks upon this point. "By the term secondary punishments," says he, "we mean such punishments as derive their whole force from being inflicted as punishments. One child may feel a beating more

* "It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded: I refer to the human voice. A blow may be inflicted on a child, accompanied by words so uttered as to counteract entirely its intended effect; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavour to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; and so also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is no array of mere words. There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear, that soothes and composes it to sleep. A few notes, however unskilfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies, as the gentle tones of a mother. She who speaks to her son harshly, does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud, an irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address him."—*Church of England Magazine.*

acutely than another, but the blow is in itself a punishment. Whereas the being placed on a bench, and exposed to the gaze of the other children, may be regarded as a punishment, or a reward, according to the manner in which it is done. There must be punishments as well as some species of reward; and as the frequent use of actual punishments will generally injure those on whom they are inflicted, and will gradually destroy their force, it is necessary to establish a scale of secondary punishments, which, by being judiciously varied, shall continue to be esteemed punishments, without being injurious to those on whom they are imposed. The least severe class of punishment are those which only arrest the attention of the offender, and are immediately discontinued. While these continue to be effectual, we shall have no need of proceeding to any further severity. While the eye of the master, or of the monitor, will command respect, it is not necessary even to speak. While the voice is obeyed, we need not resort to secondary punishments. While small secondary punishments are effective, we need not have recourse to severe ones. If severe punishments of a secondary sort do not produce their effect, we must change them; and when our resources are exhausted, we must ultimately betake ourselves to actual inflictions,— for discipline must be preserved at any expense.

"If it be asked, why, in many cases, secondary punishments fail in producing the effect which might have been anticipated from them; it must be remembered, that unless there be a strong executive government, all secondary punishments will fail. But even where the authority of the master is well established, they will often fail, from being injudiciously managed."

(11.) Secondary punishments, founded on a sense of shame, will rarely succeed. The object to be sought, is to reform and improve the offender. Shame generally injures those who are exposed to it. The bad boy, therefore, will soon be hardened into a disregard of the punishment; the mind of the well-conditioned child will be injured by the process of degrading him.

(12.) It is also to be observed, that secondary punishments, if inflicted on many at the same time, lose the whole of their effect. Indeed, no punishments can be usefully applied to many at the same time; and whenever any species of punishment

has lost its efficiency, we must immediately discontinue its use; for, unless the children regard it as a punishment, it is nugatory.

(13.) It is difficult to say anything definitively respecting secondary punishments — the whole depends so much on circumstances. Perhaps the most that can be said positively, amounts to this: — Be careful to use great discrimination, discretion, and prudence, in all that you do in the matter of punishments.

The imposition of tasks as a secondary punishment, is not quite unobjectionable, especially should those prescribed be of a religious character.

Causing the children to kneel, and other plans of a like kind that may sometimes be met with as secondary punishments, deserve, it appears, to be avoided, rather than adopted.

(14.) When emulation is adopted in the school, it may be employed either as a reward or a punishment. It has been much debated, indeed, whether emulation as a principle is at all admissible in the work of education.* Our limits here preclude us from entering into the question, and we are not sure that our doing so would answer any good purpose. Besides we are

* Several papers by Mr. Spence, in defence of the principle of emulation, appeared in the "English Journal of Education," and have since been published in a separate form. They are noticed in our section on the Literature of Education. A different view of the subject is set forth by Miss Beecher, in a paper which appeared in the "American Annals of Education" for 1833. "The following motives," says she, "I have found not only *equal* but *much more efficient* than emulation, in reference to all the objects to be gained in education: — 1. *Personal influence* — endeavouring to gain the esteem, the affection, and the confidence of the pupils. *Commendation for improvement* needs to be practised much more frequently than reproof for deficiency. 2. By habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. 3. By cultivating a love of knowledge for its own sake, that is, for the pleasure it imparts; and also for the sake of the increased good it will enable us to do for our fellow-beings. 4. By efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. 5. By appeals to parental influence, and that of our friends. This is accomplished by transmitting frequent accounts both of deficiency and improvement to the friends of the pupils. 6. By cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns." "These principles," she adds, "I have chiefly depended upon during the last three or four years of my experience as a teacher. Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation has been banished with no consequent evil, and much increase of good."

not prepared to give any very decided opinion on the subject. We have known schools in which emulation was not at all recognised, which were conducted in every respect as well, and produced results quite as satisfactory as other schools in which the principle of emulation was acted on.

We have seen badges, medals of distinction, &c., used apparently with good effect, and we have seen them used apparently without any effect, or at least not a good one.

Without, then, entering into details as to particular instances, and without entering into the metaphysical or the moral bearings of the question, but merely speaking from our own humble experience and observation, we are compelled to admit that in this matter it seems to us emphatically true, that "whatever is best administered is best."

(15.) But we must — although it is not a *pleasant* subject — say a few words on corporal punishment.

"The cane may be, and I believe is, sometimes necessary. I would always have one in the cupboard. But I am sure that it is a bad master that uses any such punishment frequently. It is a bad sign when the master always carries his cane." These are Bishop Short's words, and in employing them, we do but express our own sentiments.

(16.) With respect to the infliction of corporal punishment, we may add a few cautionary maxims of a general character. Whether punishment should be inflicted for offences as they occur, or be postponed till a time deemed more convenient, is a question respecting which there appears to be a variety of opinion, and a corresponding variety of practice.

(17.) The punishment should be graduated according to the sex, the age, and, as far as possible, according to the natural or peculiar disposition of the offender.

(18.) The punishment should be proportioned to the nature of the offence, and, as it were, bear a relation to it. In other words, the punishment should seem to be natural, that is, it should seem to accrue as a natural consequence from the offender's misconduct.

(19.) In general the punishment should not be inflicted without the reason and justice of the cause being apparent to the offender; otherwise it in a great measure loses its efficacy as a disciplinary means.

(20.) The demeanour of the Teacher, too, when he punishes, has a considerable influence on the effect produced by the punishment. The Teacher, in punishing, should fix his attention on the fault, and should, as entirely as possible, forget all personal feelings, both with respect to himself and with respect to the offender.

(21.) He should, as far as he can, select for every fault, the punishment that seems to him best adapted for it, and likely to be most effective. The teacher should *vary* his punishments, and in inflicting them he should *beware of hastiness.*

(22.) The teacher should guard against exhibiting passionate excitement or rage while he inflicts punishment.* Yet he should not exhibit a smirk on his countenance or anything like gratification while he inflicts punishment. On the other hand, he ought not, when he punishes, to evince a cool apathetic indifference. This converts the thing into a matter of mere routine. In short, punishment ought to be, both with the person inflicting it, and the person receiving it, a *real* and a *serious* affair.

(23.) The teacher should not make the punishment more severe because it may have been delayed, nor should he do so through any personal feeling towards the offender. When young children are punished, it is perhaps, not well to prohibit them entirely from crying. In inflicting punishment, the teacher should be consistent, and should perform whatever he has promised or threatened; and he should therefore never make any promises or threats which he cannot fulfil.

(24.) The Rev. F. Watkins, one of her Majesty's Inspectors of Schools, appears to have taken great pains, in his Report for 1845, to ascertain the effects produced by the employment of corporal punishment in our elementary schools. He gives the results of his observations in the following words:—

"A mistress who cannot rule her school without the rod,

* The teacher should guard against the occurrence of that which Dr. Short observes is liable to happen. "Again," says he, "punishment frequently degenerates into a species of revenge, and the governor becomes, as it were, the party opposed to the governed, whereby he lowers himself and converts the opposition of the disobedient child into a species of heroic resistance; and thus the Teacher strives to spite the child, and the child glories in annoying his teacher."

may well doubt whether she is fitted for that particular situation."

"In boys' schools it doubtless is more difficult to dispense with it. There are natures amongst the wretched, uncultivated, and almost brute-like occupants of some of our boys' schools, to which this 'last appeal of force' seems the only one to which they will attend; but it is plainly the duty of a master to attempt to win them by all other means; and it is as plain, that the *charm* of the rod loses its power in proportion to the frequency of its use. I have seen schools in which the master never lays the cane down, but walks about with it, as his sceptre, bestowing a smart tap with it here and a sharp cut with it there, as may seem to him most needful. Such schools are almost always of an inferior description. The boys are cowed by the master's eye and the master's hand; but when he is absent for a moment, or his back turned, it is easy to see how little education is progressing there."*

(25.) Pestalozzi's views on school-punishments—like most that he has written—are well worthy of the attention of teachers.

He observes, "when I recommend to avoid *wearying* a child with instruction, I do not wish to encourage the notion, that instruction should always take the character of an amusement, or even of a play. I am convinced that such a notion, where it is entertained and acted on by a teacher, will for ever preclude solidity of knowledge, and from a want of sufficient exertions on the part of the pupils, will lead to that very result which I wish to avoid by my principle of a constant employment of the thinking powers."

"A child must very early in life be taught a lesson, which frequently comes too late, and is then a most painful one,—that exertion is indispensable for the attainment of knowledge. But a child should not be taught to look upon exertion as an unavoidable *evil*. The motive of *fear* should not be made a stimulus to exertion. It will destroy the interest, and will speedily create disgust.

"This *interest* in study is the first thing which a teacher should endeavour to excite and keep alive. There are scarcely any circumstances in which a

* In the Regulations for common school districts in the state of Pennsylvania, it is enacted that "The punishments to be inflicted by the Teacher shall be, 1st, reading aloud the rule violated. 2nd, Insertion of the offender's name under the head of 'bad conduct,' in the monitor's book. 3rd, Private and public admonition. 4th, Detention after school hours. 5th, Special reports or complaints to parents, or guardians. 6th, *The rod*. The rod shall be applied, whenever, in the Teacher's judgment, it shall be necessary; when used it shall be inflicted with certainty and effect; but passion or cruelty in its application shall be avoided."—*Combe's Notes on America*.

want of application in children does not proceed from a want of interest; and there are perhaps none, under which a want of interest does not originate in the mode of treatment adopted by the Teacher. I would go as far as to lay it down for a rule, that whenever children are inattentive, and apparently take no interest in a lesson, the Teacher should always first look to himself for the reason. When a quantity of dry matter is before a child, when a child is doomed to listen in silence to lengthy explanations, or to go through exercises which have nothing in themselves to relieve or attract the mind; this is a tax upon his spirits, which a teacher should make it a point to abstain from imposing. In the same manner, if the child, from the imperfection of his reasoning powers, or his unacquaintance with facts, is unable to enter into the sense or to follow the chain of ideas in a lesson; when he is made to hear, or repeat, what to him is but 'sound without sense;'—this is perfectly absurd. When to all this the fear of punishment is added,—besides the tedium, which in itself is punishment enough,—this becomes absolutely cruel.

"Some, forsooth, will tell us, that their own measures are wonderfully humane,—that their punishments are less severe,—or that they have done away with corporal punishments. But it is not to the severity of them that I object—nor would I venture to assert, in an unqualified manner, that corporal punishments are inadmissible, under any circumstances, in education. But I do object to their application—I do object to the principle, *that the children are punished, when the master or the system is to blame.*

"As long as this shall continue,—as long as teachers will not take the trouble or will not be found qualified, to inspire their pupils with a living interest in their studies—they must not complain of the want of attention, nor even of the aversion to instruction, which some of them may manifest. Could we witness the indescribable tedium which must oppress the juvenile mind, while the weary hours are slowly passing away, one by one, in an occupation which they can neither relish, nor understand its use; could we remember the same scenes which our own childhood has undergone, we would then no longer be surprised at the remissness of the school-boy 'creeping like a snail unwillingly to school.'

"In saying this, I do not mean to make myself the advocate of idleness, or of those irregularities which will now and then be met with, even in the best conducted schools. But I would suggest, that the best means to prevent them from becoming general, is to adopt a better mode of instruction, by which the children are less left to themselves, less thrown upon the unwelcome employment of passive listening, less harshly treated for little and excusable failings,—but more roused by questions, animated by illustrations, interested and won by kindness."

REWARDS.

(1.) With respect to rewards we have little to say. A *system* of rewards we do not greatly approve of. We are aware that schools might be pointed out in which rewards are *systematically* bestowed, and it is urged with good effect. Yet we think a still larger number might be instanced in which, in the absence of all the machinery implied in a system of rewards, the same

results are equally well attained; and if so, we cannot hesitate to prefer the simpler plan, even for the sake of its simplicity, without assuming in its favour any higher grounds.

(2.) Rewarding, according to the definition that we have given of it, is we think, quite as useful in the business of education, if not as necessary, as punishment; but then, according to that definition, the reward must not of necessity be a tangible one; and, indeed, we entirely agree with those who think that if tangible rewards be employed at all, they should follow as the *consequences* rather than the *prizes** of well-doing.

(3.) The efficacy of rewards depends to a considerable extent upon the state of feeling preserved in the school. Where this is high and comparatively fine, probably the most effective and the best reward, in a disciplinary point of view, is the approbation and praise of the master. *Pecuniary rewards* seem undesirable. We think it better that whatever may be given to the pupils for services required of them should appear in the character of *hire* and not as reward.

(4.) Where a *Register of Conduct* is kept, it may, by proper tact on the part of the Teacher, be made the means of either rewarding or punishing. The Teacher who approves of keeping such a book, will probably have little difficulty in deciding as to its form, which may differ more or less for different schools, and even for the same school at different times. It ought to be simple in its form, the headings consisting merely of the names of some of the more prominent faults, which the pupils are prone to commit, together with the names of some of the principal habits which the Teacher wishes them to form, and the virtues which he wishes them to practise. As one set of faults disappear, and as one class of habits become more or

* "A prize," says Professor de Morgan, "is the least effectual mode of accomplishing the desired object: it is founded on injustice, inasmuch as it heaps honours and emoluments on those to whom nature has already been most bountiful, and whose enjoyments are multiplied and increasing in a greater ratio than others by the more easy acquisition of knowledge. Praise, and invidious comparisons, are only other forms of the same principle, alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children, there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratifications. All that is required of preceptors is to aid the development of the faculties with affection and judgment."

less confirmed, the form of the register, or the headings, may properly be altered accordingly. Such a register may be useful in deepening impressions when the Teacher finds it necessary to speak in private to a defaulter. The bringing the state of the register before the whole school, either periodically, or occasionally, if done in a proper spirit, may also be attended with advantage. An appeal to the register may also be useful to the Teacher in his intercourse with the parents, and may be the means of leading them to co-operate more zealously with him in his endeavours to correct the faults of their children.

Should the clergyman take occasion now and then to inquire into the state of the school, as exhibited by the register, and to say a few words in season in reference to it, it would be the means of enhancing its usefulness.*

(5.) Some pupils will esteem it a reward to be allowed to render any little assistance to the master in matters of school business. Where such a feeling exists, the Teacher will do well to avail himself of it, and to take care to preserve it, and to use it without abusing it.

The Teacher should also by his manners give his pupils to understand that it is a source of pleasure to himself to be able to bestow praise upon them. This enhances the value attached to such praise, for it has been well observed, "that sympathy is one of the greatest charms of life." Nothing pleases us more than to observe in others a fellow feeling with all the emotions of our own breasts. And fortunately neither great sacrifices nor costly gifts are necessary to awaken such emotions in the bosom of a child. There, at least, nature is yet unsophisticated. It is the spirit in which the thing is done that is of primary importance in the matter. We have seen the gift of a simple flower to a teacher from a pupil, and of a thing almost equally simple from a teacher to a pupil, produce

* Approbation and praise, we have said, are not less useful in the business of education than punishment. Every practical teacher is aware of their power and good effects when judiciously bestowed. "It is astonishing," says one who had made the dispositions of children a matter of study—"it is astonishing what an influence is exerted by such little circumstances, as stopping at a play-ground a moment, to notice with interest, though, perhaps, without saying a word, speed of running — or exactness of aim — the force with which a ball is struck, or the dexterity with which it is caught or thrown."—*Abbott.*

all the good effects which we here allude to. But this can only happen where there exists a sincere and unfeigned feeling between the Teacher and the pupil. In such cases the mantling blush of innocent childhood on the one part—the conscious pleasure of giving pleasure—"the luxury of doing good;" and on the other, the few simple words in season, accompanied, it may be, with the glistening tear of sympathy, proclaim unequivocally that both parties are benefited by such an interchange of sentiment. They both feel their nature enriched, as it were, by the possession of a new feeling, and especially will this be the case, should anything like an opposite spirit have previously existed. In short, let not the Teacher forget, nor overlook the fact, that his pupils have feelings and affections as well as intellect.

CHAP. IV.

THE TEACHER'S OWN EXAMPLE, ETC.

(1.) The power of example is proverbially great; and the Teacher's personal example is obviously one of the most effective disciplinary means within his power. With respect to the influence of example, it may be truly said, in general, that the disciple is not above his master, and this is perhaps more strikingly true when applied to discipline than to direct intellectual instruction. A teacher, for instance, may possess a considerable amount of attainments, and yet from having but an indifferent facility in adapting his instructions to the capacities of the juvenile mind, and from other causes, he may fail in impressing his own intellectual stamp upon his pupils; but this can hardly be the case in reference to the example which he exhibits.

(2.) Example teaches insensibly, as it were, yet powerfully and effectively. As a disciplinary instrument, indeed, it is not only powerful, but is, in a certain sense, irresistible. Children cannot withstand its influence. In this sense, it is emphatically true, that "as the master is, so is the school." This adage holds good to an extent greater than those unacquainted with the practical working of popular Education would readily credit. Some, indeed, go so far as to say, that whatever faults are discovered in the pupils, the prototypes of such faults are to be looked for in the Teachers themselves. But this is probably going too far, especially in the case of large towns, where the children frequently remain but a comparatively short period at the same school, and where the Teacher's instructions and example are opposed by a multiplicity of adverse influences. To say the least, however, a very great degree of responsibility attaches to the Teacher's example; and he can hardly be too

solicitous that the influence which he thus exerts may be in every respect salutary.*

We need hardly say that the Teacher ought to studiously avoid in himself all eccentricities of manners, which have the semblance of, or may be construed into, breaches of decorum.†

It were an easy matter to dilate at length upon what the Teacher ought to be, what he ought to do, and what he ought to avoid; but our space does not admit of this, nor, indeed, does our inclination, nor our sense of what is required, prompt us to this course. We would merely beg to add on this subject one short but comprehensive rule — one that is easily remembered, and well worth remembering and adopting as a rule of conduct:—

BE WHAT YOU ARE, AND BECOME WHAT YOU CAN.

(3.) Next in importance to the Teacher's own example, which is of course constant, are to be reckoned the visits of influential persons to the school, and especially the visits of the clergy. It is hardly possible to rate too highly the beneficial influence which the clergy, by their connexion with their schools, exercise upon the popular education of the country. Truly has Mr. (now Bishop) Field observed, speaking from an extensive experience as Inspector of Schools — that "nothing can compensate for the absence of the clergy from the schools; no-

* It is to be regretted when the Teacher labours under any physical malformation, or bodily infirmity. The Committee of Council on Education esteem this matter of so much importance, that in their Minutes of July, 1847, they thus minutely specify what classes of persons shall be held to be ineligible for the office of Schoolmaster under their scheme:—"A constitutional infirmity, such as scrofula, fits, asthma, deafness, great imperfections of the sight or voice, the loss of an eye from constitutional disease, or the loss of an arm or leg, or the permanent disability of either arm or leg, curvature of the spine, or a hereditary tendency to insanity, are to be regarded as positive disqualifications" [for the office of Teacher].

† "The example of the teacher," says Bishop Short, "is one of the most powerful engines for good or evil in a school, because children learn almost all that they acquire by imitation.

"The mere fact of associating with persons of a good or bad habit of mind, will stamp a corresponding character on the young persons so associated. Therefore, as it is important to set the children a good example, so it is of the utmost consequence that the habits of the Teacher should be really good, for children will inevitably discover the fraud, if any species of deceit be practised on them."

body can supply their place.* Let then every teacher, though a subordinate co-operator with his clergyman, take care to prove himself in all things, a hearty, a right-minded, and a zealous one.

(4.) The influence of the example exhibited by the elder pupils, who are often, as it were, ringleaders of the others, also deserves the attention of the Teacher. In most schools there will generally be found a comparatively small number of the elder pupils from whom, to a considerable extent, the disciplinary tone of the school seems immediately to take its complexion. It is, therefore, obviously of great importance that such pupils should, in their entire conduct, co-operate with the Teacher, and corroborate his plans and influence in the school generally; for,—

> "At their command others break through every rule;
> Whoever governs, they control the school.
> * * * * * * * *
> Verres could do that mischief in a day,
> For which not Rome, in all its power, could pay;
> And these boy-tyrants will their slaves distress,
> And do the wrongs no master can redress:
> The mind they load with fear: it feels disdain
> For its own baseness; and yet it tries in vain
> To shake the admitted power;—the coward comes again:
> 'Tis more than present pain these tyrants give;
> Long as we've life some strong impressions live;
> And these young ruffians in the soul will sow
> Seeds of all vices that on weakness grow."—CRABBE.

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* Speaking of the influence of the Clergy, it has been beautifully remarked, that "a Parish Priest is officially a party to all the most important and touching incidents in the lives of his flock. He is the only person living in whom it is not an impertinent intrusion to inquire into their comings and goings, their works and ways, their joys and griefs; for he is their natural adviser and consoler; it is through his mouth that all they love, or reverence most, speaks.

"People talk of the power of demagogues;—but what could the subtlest bawler oppose to the influence of him who visits the poor man's hearth as a familiar friend; who makes peace between him and his neighbour; who watches over the education of his children; who reclaims the one from his wanderings; stands by the sick bed of the other, and instructs its anxious but ignorant mother how to alleviate its pains; and when it dies, binds up her broken heart, and after he has blessed the sod where its body is laid to rest, ceases not to direct her thoughts to its spirit in heaven;—the man who is witness and partaker of the deepest joys and sorrows of his life, and whose vocation it is to hallow them all."—*Austin.*

CHAP. V.

THE CO-OPERATION OF PARENTS.

(1.) The natural teachers of the child are obviously his parents. On them, in their relation of parents, devolve this duty. Whether there are any circumstances that can release them altogether from this sacred duty, and, if so, what these circumstances are, it is foreign to our present purpose to inquire. We may, however, observe that,— 1st, when the parents do not possess the ability to impart to their offspring a suitable education; or, 2nd, when they have the ability but cannot command the necessary time to do so; and 3rd, when from whatever cause they bring them up in the knowledge and practice of what is evil rather than what is good—then is a partial substitute for them obviously to be preferred. Such a substitute is the Teacher; and this, if we mistake not, is his true relation to his young charge. He is, then, a co-operator with the parents; and it were both well and pleasant for him, if he found himself always in this position; but observation compels us to acknowledge that such is far from being the case universally.

(2.) Whence then arises this adverse feeling, which we find too often manifested on the part of the parents towards the school and the Teacher? Evidently from ignorance and misapprehension.* It is not that poor parents do not love their children, that they have not natural affection for them. One would rather attribute it to the opposite of this; to an overweening, but mistaken fondness for them. The answer to the question, however, is in one word, ignorance.†

* It will be understood, that we here refer especially to parents of the poorer classes, many of whom have not themselves enjoyed the advantages of a literary education.

† It were much to be wished that we possessed a sound and wholesome literature of education, of such a form as would render it both popular with

(3.) There are various opinions as to the usefulness of the practice of visiting the parents of the children at their homes. Probably in this case, as in many others, very much depends upon circumstances, and the spirit in which the thing is done. It is, therefore, difficult to speak positively respecting it. Whatever means may be employed to create and preserve it, there can, however, be but one opinion as to the desirability of a cordial feeling between the Teacher and the parents of his pupils. The teacher ought not, therefore, to be indifferent about their good opinion. On the contrary, he ought to endeavour, not only by the suavity of his manners, but by the faithful and efficient discharge of all his scholastic duties, to acquire their respect and confidence.

(4.) Acting in this spirit he will avoid giving the parents any just cause of complaint against him, and when misunderstandings do arise he will meet their hastiness, unreasonableness, and petulance with calmness, patience, and becoming dignity of manner. At the same time, he must not allow the caprice of parents to interfere with any of his general arrangements which he is convinced are for the good of the whole school.

(5.) The parents ought to be informed when their children are absent from school, or very unpunctual in their attendance. It is usual to notify absence by forwarding to the parents a printed form prepared for the purpose in which the Teacher has merely to insert the child's name.

(6.) On such occasions, however, a visit from the Teacher now and then, could not be considered intrusive, and might be attended with advantage, as also when any of his pupils have been detained from school for some time by an illness, which is not contagious.

(7.) The practice of the parents giving presents to the Teacher still exists to some extent, more particularly in rural districts; and it may not, therefore, be out of place to observe, that the Teacher ought to exercise discretion and prudence in the

the poor and easily accessible to them. In the meantime the Teacher ought to endeavour, as far as in him lies, both in his intercourse with the parents and in his entire conduct, to remove those misapprehensions and prejudices in matters of education to which we have alluded, and which he will find exist, and militate against his efforts more or less powerfully, in most neighbourhoods.

acceptance of such presents. Beware of compromising a proper feeling of independence.

(8.) In some cases rules or hints are issued for the use of parents, with a view of enlisting their hearty co-operation in the right up-bringing of their children. The following we think as appropriate as anything of the kind that has come under our notice. We know not who is their author.

TO THE PARENTS OF CHILDREN AT —— SCHOOL.

MY GOOD FRIENDS,

You have wisely brought your children here to be instructed by the Church, and that, in accordance with the prayer of God's Priest at your marriage, you "may see them christianly and virtuously brought up:" try, then, to observe strictly the following recommendations:—

1. Always send your children from home, clean and neat, *before* the hour for beginning school; because when they arrive too late, you teach them, through *your own* bad example, habits of unpunctuality, and, above all, they learn by their absence from the prayers, with which our daily work is hallowed, to neglect, in after life, to pray to God.

2. If, however, you cannot send them on account of sickness, or any other case of necessity, never omit afterwards either to bring them yourselves, or at least to send a note or other proof of the cause of their absence, to prevent them from learning to make idle excuses for themselves, or from having the temptation to tell falsehoods.

3. Be very cautious how you interfere with the discipline of the school, or with the means taken to correct your children when they offend; and do not look upon the master and mistress as hired servants, only paid to act as *you* please, but as persons deeply interested in your children's welfare.

4. If, however, you have any *reasonable* cause of complaint against them, be sure that you do not *hurry away in a passion* to abuse them, but go direct to the clergyman, under whose especial charge the school is placed, and by whose authority everything there is done.

5. By no means suppose that you have a *right* to speak angrily or disrespectfully to the Teachers of your children; nay, on the contrary, they have the strongest claim to your gratitude and support.

6. Strive to discountenance every attempt your children make to bring home idle tales about their school, and endeavour to impress upon them, that their master and mistress stand, in your absence, in their parents' stead.

7. Take all the interest you can in what they learn, by occasionally finding time to ask them questions, for so you will not only encourage them to persevere in their work, but will obtain information in many cases for yourselves.

8. And yet, if you see them backward, do not directly find fault with the school, and prepare to remove them to another; as that backwardness most probably has arisen from their own idleness and inattention, or perhaps from their not being clever enough to get on; or again, may you not yourselves have prevented their improvement by neglecting to send them regularly to school, or by checking them through your indifference from trying to do well?

9. Avoid, then, in their presence every sinful act; such as lying, swearing,

drunkenness, loose conversation, neglect of the Lord's Day, and the like; lest by your bad example, you undo the good work begun at school, and destroy not only your own souls, but those of your little ones also.

10. Make them to understand that so much trouble is taken in their behalf entirely for their own benefit, and that the best thing you can give them is a good education.

11. Remember, however, that this education does not only consist in their being "good scholars;" "knowledge puffeth up," says the apostle (1 Cor. viii. 1); but in their being trained to carry out, in holy lives, the solemn vows of their baptism, that is, in learning practically how to do their duty towards God and towards their neighbour.

12. Pray, then, for them fervently, as the most sacred trust that God has given you: pray that they may be obedient and faithful members of Christ's Church: pray that they may be true and honest citizens of the State: pray too for their teachers, your clergyman, and the school; and so shall it be your blessing to bring up your children in "the fear and nurture of the Lord, and to the praise and glory of His Holy Name."

CHAP. VI.

TRAINING, OR THE FORMATION IN THE PUPILS OF RIGHT HABITS; THE WHOLE BEING BASED UPON HOLY SCRIPTURE.

(1.) Though we have placed training last in point of order, it probably, as a disciplinary instrument, deserves to be regarded as first in point of importance. It might, indeed, be so considered as to be made to include under it all the disciplinary means that we have previously mentioned. It is difficult to convey in few words the ideas that one attaches to the term *training* when applied to elementary education. Mr. Stow, who delights in the use of the term, and believes that it and all that is orthodoxly understood under it in reference to popular education rightly belongs to himself, tells those that interrogate him as to what he means by *training*, that *training is doing*. But this definition, like Jacotot's famous saying, "All is in all, or nothing is in nothing," is not, to the uninitiated, particularly lucid.

Mr. Stow has written a volume of illustrations of the training system, but apart from illustrations, the following, so far as we know, is the most explicit definition he has given of the term. "What we mean," says he, "by training, is causing the children *to do*, whether doing be the exercise of the heart, the understanding, or the hand; to exercise the mind or body in a natural manner; to check what is wrong, and lead to what is right."*

* According to Mr. Stow's language, *training* is something *more* than education. He regards *training* as a *genus*, of which education is merely a *species*. That this is his view of the matter, is plain from the language which he employs in his "Bible Training" (page 19):—"By development," says he, "we understand, simply unfolding; by training, the leading forward or practical exercise: training consequently includes development. On the

(2.) Bishop Butler's exposition of the import of the term training is fuller than Mr. Stow's, and is so much better and more pithily expressed than any language that we could employ, that we prefer giving it in the Bishop's own words. In his sermon on the text, "Train up a child," &c. he observes— "Solomon might probably intend the text for a particular admonition, to educate children in a manner suitable to their respective ranks and future employments: but certainly he intended it for a general admonition, to educate them in virtue and religion, and good conduct of themselves in their temporal concerns. And all this together, in which they are to be educated, he calls 'the way they should go,' that is, he mentions it not as a matter of speculation, but of practice. And conformably to this description of the things in which children are to be educated, he describes education itself: for he calls it 'training them up;' which is a very different thing from merely teaching them some truths necessary to be known or believed. It is endeavouring to form such truths into practical principles in the mind, so as to render them of habitual good influence upon the temper and actions, in all the various occurrences of life. And this is not done by bare instruction; but by that, together with admonishing them frequently, as occasion offers: restraining them from what is evil, and exercising them in what is good. Thus the precept of the apostle concerning this matter is, 'to bring up children in the nurture and admonition of the Lord:' as it were by way of distinction

same principle, education is a leading out, and training a leading *on*. Training consequently includes education." There are other eminent educationists, however, that take quite an opposite view of the matter,—that regard education as the *genus*, and *training* as the *species*. But probably the matter is scarcely worth disagreeing about. Both parties, it appears, may be either right or wrong. All depends upon the practical working out of the ideas which each understands under the terms. If pushed to excess, the subject might, readily enough, be converted into a mere logomachy; and there is probably nothing in the origin of the terms themselves, that can be regarded as entitling either to a decided preference. The Scripture text, "Train up a child," &c., which occurs in the English translation, ought not perhaps, in itself, to be deemed conclusive evidence in favour of the more extensive meaning of the term training; since the same word has been by the same translators, variously rendered "instruct, catechise, teach," &c. Its occurrence, therefore, in the text in question, may probably be regarded merely as a choice of expression, the other renderings apparently being, in the minds of the translators, of very similar import.

from acquainting them merely with the principles of Christianity, as you would with any common theory."

(3.) Everybody is more or less familiar with the force of habit. It has, however, perhaps, seldom been more happily illustrated than in the following passage from Locke's Essay:—

"Nobody," says he, "has made anything by the hearing of rules or laying them up in his memory. Practice must settle the habit of doing, without reflecting on the rule; and you may as well expect to make a good painter or musician extempore by a lecture or instruction in the arts of music and painting, as a coherent thinker or strict reasoner by a set of rules showing him wherein right reason consists. The faculties of the soul are improved and made useful to us after the same manner as our bodies are. Would you have a man perform any mechanical operation dexterously and with ease, let him have ever so much vigour, suppleness, and address, yet nobody expects this from him unless he has been used to it, and has employed time and pains in fashioning and forming his hand, or other parts to these motions. Just so it is in the mind."

In the formation of moral habits, therefore, "we must remember, that the establishment of a state of mind, is the end sought for; but he who has by any course of training, brought the child to do that habitually, which corresponds with the temper of mind sought to be established, has done much towards establishing the state of mind. He who, by whatever motives, has rendered the child punctual, has done much towards forming a love of punctuality in the child; and the task to be performed by the Teacher will be, to create the good habit by the least objectionable means. But here it is obvious that great caution will be required, lest by employing wrong motives we should do an irreparable injury to the child. If we could persuade a little girl to be clean in her dress, by inspiring vanity, the vanity would do more harm than the acquired habit could benefit her. We should here use a wrong motive."*

(4.) It were easy to enumerate a long list of habits which have a claim upon the attention of the Teacher. But our object throughout is not to *exhaust* but to *suggest*; and we therefore

* Bishop Short.

content ourselves with naming the following: — "The habits of punctuality and regularity; of diligence and love of labour; of economy; of perseverance; of forethought; of kindness and courtesy; of mercy to inferior animals; of forgiveness of injuries; of charitableness; of justice and respect for property; of respect for superiors; of submission to the authority of laws; of truth; of reverence for God, and obedience to his laws."*

The Teacher's instructions on these subjects will be rendered more effective and authoritative if inwove with Scripture precept and example; but this, of course, ought to be done at proper times, when the pupils are in a suitable frame of mind, and never in a light manner.

* Emerson.

SECTION VI.

SCHOOL-ORGANISATION

School-organisation is sometimes considered as including under it both, what may be called, the external and internal arrangement of the school. The former has reference chiefly to the general plans and erection of the school-buildings themselves. As this is, however, a point on which the practical schoolmaster is seldom, perhaps too seldom, called upon to give an opinion, we shall not here dwell upon it.

In order to ensure the greatest possible facilities for carrying on the business of instruction, it is obvious that the school-buildings ought to be so constructed as to suit the methods intended to be pursued in the school; or, popularly speaking, so as to suit the *system* according to which the school is to be conducted. In the minutes of the Committee of Council on Education, 1839–40, there will be found pretty full details respecting the erection and fitting-up of schools in various ways, together with working drawings and specifications. The dimensions there given for fittings, &c., ought, however, to be *tested* before being employed. We have reason to fear, that in the erection of schools for the poor, convenience is sometimes sacrificed to external appearances. Whatever plan may be adopted, we need not say that this ought never to be the case. We think, too, that ventilation might, by a proper foresight, be more effectually provided for than it frequently is. This is a point of such vital importance in schools for the poor, that too much attention cannot be bestowed upon it. It is also much to be wished that a play-ground of suitable dimensions were considered an indispensable appendage to every school; and especially in large towns.

I. *Plan of organisation recommended by the National Society.*

The following observations occur in a paper issued by the National Society, and intended to afford hints to those engaged in establishing schools.

"*The form of the room* should be oblong: a barn furnishes no bad model, and a good one may be easily converted into a school-room. If one large room is built to accommodate boys and girls together, arrangements should be made for dividing it into two parts when needful. A framed partition may be put up for this purpose, either removable altogether, or else with a large portion of the middle frame-work, made to slide upon rollers in an iron groove, so that it may be moved easily to the sides of the room.

"*Dimensions.*—Superficial area. Seven square feet should be allowed for each child. However, in reckoning the number of children on this scale, some small allowance may be made for absentees, through sickness or other causes. The minimum allowance is six square feet to each child, of the gross total number on the register.

"*Desks and Benches.*—An inclined plane about ten inches wide, with a horizontal ledge two or three inches wide, to receive the ink at the upper part of it, makes a good desk, and it is best when placed close to the side walls, so that the writer may sit or stand with his face towards them. The classes which are writing or ciphering being thus arranged along the sides of the room, the middle will be left open for the classes to stand out whilst reading, &c., or under examination. The inclined plane, which forms the writing desk, should be made to let down by hinges and movable brackets; this will secure accommodation for additional scholars on Sunday.

"*Separation of Sexes.*—Where the number or the funds will not admit of two school-rooms, it may be well to increase the length of a room, and diminish the breadth of it, the same superficial area being preserved; it will thus be more easily and conveniently divided into two parts; and the girls, whilst at needlework, &c., may be separated by a curtain, or light movable partition, drawn across one end of the room, or by folding-doors. This last suggestion is of much importance where

school-rooms, used for infants during the week, are employed for Sunday-schools, consisting of boys and girls."

II. *Plan of organisation recommended by the British and Foreign School Society.*

"The form of room best adapted to the working of the British system is that of a parallelogram, its proportion varying according to the extent of the area. The centre of the room should be occupied by desks and forms, a clear passage of from six to eight feet being reserved for the reading stations. At the upper end of the room a raised platform should be erected, surmounted by a master's desk and drawers. The windows should be either in the roof, or elevated at least six feet from the ground; at four and at six feet from the floor, rails should be fixed against the walls, from which lesson-boards should be suspended. The ground space between the desks and the wall ought to have curved lines traced on it of nearly a semi-circular form, to make the station of each reading or spelling draft. The desks and forms should be so arranged that, when all the pupils are seated, each one may front the master.

"The forms and desks must be fixed firmly in the ground; the legs or supports should be six inches broad and two inches thick; but cast-iron legs are preferable, as they support the desk-boards with equal firmness, occupying less room, and have a much neater appearance; their number, of course, will be in proportion to the length of the forms. A form of twenty feet long will require five, and they must be so placed, that the supports of the forms may not be immediately opposite to those of the desks; the corners of the desks and forms are to be made round, in order that the children may not hurt themselves.

"*Forms and Desks of the Writing Classes.*—The desks of the writing classes are arranged next after those of the first or second class; they are to be four inches higher than the latter. The forms are six inches broad and sixteen inches in height. The desks are inclined planes, rising two inches; they are nine inches broad, and are furnished with beads along the least elevated sides, in order to prevent the slates falling and being broken.

"At the right hand extremity of all the desks, a board is fixed

perpendicularly in the ground, and nailed against the further side of the desks. This board is of the same breadth as the desk, and rises one foot and a half above it; upon this the dictating-lessons and class-marks are to be hung.

"*General Rules for fitting up School-rooms.*—1st. The space or passage between a form and the next desk is one foot: 2nd. The horizontal space between a desk and its form is three inches: 3rd. The breadth of a desk is nine inches; the breadth of a form is six inches: 4th. The height of a desk is 28 inches; the height of a form 16 inches: 5th. Every child, being seated upon his form, occupies a space of 18 inches in length of the desk: 6th. The passage between the walls and the ends of the forms and desks is from five to six feet.

"*Dimensions of School-room.*

No. of Scholars.	Length in feet.	Breadth in feet.
For 500	80½	42
„ 400	75½	37½
„ 300	62½	34
„ 200	55	28
„ 150	52½	25"

(*Manual of the System of Primary Instruction pursued in the Model Schools of the British and Foreign School Society.*)

III. *Plan of organisation set forth in a Minute of the Committee of Council on Education.*

In the minutes of the Committee of Council on Education for 1839, to which we have already alluded, the plan of organisation most fully described, and to which preference appears to be given, is one which, it is believed, affords facilities for the adoption of the *mixed method of instruction*. According to the minute, "a class is most conveniently grouped at desks, by placing the desks and seats on raised planes, each successive desk and seat rising from five to six, or even eight inches above the preceding desk and seat; and the more common practice is that the children receive instruction while seated at their desks. The exception consists of the class employed in writing on the

prepared wall, and of the class assembled in a circle round the desk of the master."

Such desks are very convenient for giving instruction in many branches of education. Still we think it very desirable that a sufficient space of the school-room should be left unoccupied by them, in order to admit of the pupils being occasionally arranged in classes on the floor. Most teachers with whom we have conversed have expressed their dislike to having the children kept constantly in the desks. Too long sitting in such a position, say they, encourages *lounging*, and begets *listlessness*; and, altogether, it is more difficult to arrest and preserve their attention, when long confined to the desks, than when arranged on the floor.

The merits of this plan of organisation have been set forth, at some length, by Professor Moseley, in his Report on the Battersea Village School, (1845); and we are happy to avail ourselves of his valuable remarks. In doing so, we may, however, observe, that "the breathing-space, the elbow-room, and the freedom from restraint," which, within their proper limits, the Rev. Gentleman justly applauds, might, with the agency that can be commanded in our common schools, very easily "be carried too far."

"On entering the school-room," says Mr. Moseley, "the attention of the visitor is at once attracted by its cheerful aspect. Accustomed to see poor children taught, *standing*, with a scrupulous regard to their symmetrical distribution upon the school-room floor, and to associate these circumstances with a high state of discipline and mute attention, he is surprised to find the children of this school *seated*, in easy attitudes, at desks,—arranged with little regard to regularity—in groups three or four deep; each such little group of desks giving space to a class of about 20, entrusted to the charge of a single teacher. He observes a variety of posture about these children, an independence of attitude, and a contented expression of countenance, which, perhaps, is associated in the estimate he forms of the school with indifference; he is, therefore, astonished to learn, on the authority of all those persons who have carefully examined it, and whose judgment is on record, that the school is surpassed by no other of the same class, in the progress which each child, from the lowest, makes in the technical

branches of instruction (reading, writing, and arithmetic), or in the success with which those higher objects of education are pursued whose direction is to the formation of the religious character, and the development of the faculties of intelligence and observation. The fact is, that a certain amount of independent action—elbow-room and breathing-space for the individual character—is necessary to the healthful and vigorous activity of a school. And however unpleasant it may be to a person whose eye delights to contemplate it as a machine of imposing magnitude, having its parts disposed with a due regard to regularity, and awful in the sympathy of its numbers, or as a huge animal having a single volition—one great heart and one mighty pulse—the inspector who views it under a simpler aspect, as a means for the education of *each individual child*, and who analyses it with reference to that object, and judges of it by the degree in which that single object is accomplished, looks upon such matters with comparative indifference.

"To children a state of nervous sensibility and restless muscular action is *natural*. The senses are, with them, in process of education; and all the physical as well as the intellectual elements of the future man in progress of development. They are perpetually stimulated to that exercise which is necessary to this process of development. Whoever holds, for a few minutes an infant in his arms, will be conscious how soon the stimulus is applied; and whoever has watched its progress from infancy to childhood and maturity, will be aware how constant and how powerful is the influence which it exerts. To keep children always under drill, to compel them to a motionless position and a simulated attention, is to oppose and to do violence to it. To be *real*, their attention must be pleasurable. The most unfavourable circumstances in which they can be placed, in respect to their instruction, are surely associated with that state of physical discomfort which takes away all interest from their lessons.

"It is one thing for the Teacher to *win* to himself the child's fixed attention,—to bring about that state in which all the elements of its physical being are absorbed in its intellectual activity,—and it is another to *compel* the semblance of this attention. The one is the resource of an unskilful, and the other of a skilful, teacher. The former *puts down* that vivacity

of spirit which is proper to a certain stage in the growth of the mind; and when he has done violence to an instinct, and trampled out a light which nature had kindled, he calls it discipline. To the other, it is a *resource*; he turns the very joyousness of the children to his account—giving it that direction in which he most desires that their knowledge should fructify—ministering with it new life to their flagging attention, and winning their steps along the painful road by which it is his function to lead them. And that restlessness, which is natural to the expanding mind, not less than the growing body, he knows how to satisfy; permuting continually the elements of instruction, and shifting, through an endless succession of scenes, its sphere of observation and its point of view.

"A man like this *lives* in the moral elements of his school, not less entirely than in the discharge of its technical duties; and soon learns to sway the minds of his children almost as readily as he directs their school movements.

"For these reasons, I cannot but rejoice to find in the Battersea school the evidence of a due regard to the comfort of the children whilst under instruction, and a desire to secure their pleasurable attention. I am not, however, prepared to express an opinion, that their freedom from restraint may not be carried too far. Whilst it has, perhaps, a little too much the appearance of independence, it never, however, runs into license. I have visited no school in which I believe a more thorough and practical subordination to exist, as I have visited none characterised more remarkably by the healthful moral tone which appears to prevade it."

IV. *Plan of organisation according to the "Circulating System."*

"In this system," (says Mr. Stoat, in his Manual, page 19,) "the form of the class is circular, instead of being square. The boys are placed in a circle drawn on the floor, thus each boy is heard and seen with greater facility by the whole of the class; the new plan of unlimited progress, according to merit, is thus easily carried into effect; it also affords full opportunities of turning to advantage the love of imitation, so natural to children, and which may be employed as another means of improvement. And this is of more importance now, *as each*

boy becomes a teacher in turn; for there are no teachers properly so called, as on the former system, but merely *umpires*, to see that all is done according to the rules of the school.

"The umpire takes his station at a given point on the line of the circle, and is provided with a small register slate on which are written alphabetically, in the proper column, the names of all the boys of the class.

"On the line of the circle opposite to the umpire is placed a medal-stand, which consists of a cast-iron bottom, into which is fixed an upright piece of wood, about two inches wide, an inch and a half thick, and about three inches higher than the tallest boy of the class. On two sides of this piece of wood are fastened opposite to each other, brass or iron pins, about four inches apart on which the medals that are to designate the number of circles gained or lost are suspended. The medals which designate the gained circles are hung on that side which faces the umpire, and the medals to designate the lost circles on the other side; the former are made of tin painted with a yellow ground and black figure, as 1, for one circle gained, 2, for two circles gained, &c.; and the latter, or those for the lost circles, are made of tin painted with a white ground and a black inverted figure, as ı, for one circle lost, ƨ, for two circles lost, &c. The difference of the colour of the medals, and the inverted figures, are adopted to distinguish them from each other.

"The good are distinguished from the bad by medals, which they obtain by competition for places, and the advancement or retrogression of the boys is counted by whole circles. The part of the line of the circle on which the medal-stand rests, is the point of reckoning. As a boy rises in the order of promotion from left to right and passes before the medal-stand, he gains a circle, and takes from the pin the proper medal that denotes the number of times he has so passed. On the first occasion of passing he takes an honorary medal, No. 1. If he should be able to work round the class, and pass the stand a second time, he suspends his 1, and takes a 2, and so on. In like manner, if a boy should retrograde, and pass behind the medal-stand, he takes a mark of disgrace, distinguished by the figure thereon being inverted, as for instance No. ı, denoting that he has lost a circle; and if he should by his carelessness or ineffi-

ciency still further retrograde, and again pass behind the medal-stand, he suspends the former medal, and takes instead of it an inverted g, to denote that he has lost two circles. Thus, as the children pass the stand in the order of promotion or degradation, they take from the appropriate pin the medals which describe the number of circles they have each individually gained, or lost, during the competition for places. These they suspend round their necks by means of a string or a hook; and they continue to wear them so till the conclusion of school hours, unless they again pass the point of reckoning; in which case they change them for others. The merit is then determined, not by places in themselves considered, which was a limited and defective plan, but by circles gained or lost."

V. *Plan of organisation for a School of* 300, *proposed by the Rev. G. Moody, M.A., &c.*

"If, then, we are to have a large school, say for 300 boys, let us have it in one large room. Be there a class-room attached or not, let the master have the whole number, as much as possible, under his eye. We lay no stress upon the fact (though this is worth mentioning), that one full-sized room is often available for other than school purposes, especially if it be so contrived that an adjoining girls' school can be, to a certain extent, thrown into it upon certain occasions. The grand point is, that the master, or clergyman, when present, should see and be seen by the whole school, though occupied with a single class; that his presence should be felt. The mere presence of the superior, though unseen, unheard, unthought of, is gain in a thousand ways.

"Let us, however, grapple at once with the main difficulty, viz., the interruption to each class from the rest. Here we may call the attention of our readers to two measures in particular:—

"One of them is the introduction of a much larger proportion than common of silent work, such as preparing lessons, learning by heart, writing from dictation or from memory, composition, and other exercises, lineal and map-drawing, &c. This of course implies such an arrangement of the time-table, as that only one half of the school shall be engaged in loud lessons at a time.

"The other provision is, that the room be fitted up in such a

manner as will necessarily tend to quietness, by keeping the classes which are engaged in *viva voce* lessons as far apart from each other as possible, or rather, reserving at all times the central part of the room for silent work.

"According to our plan, the whole number in attendance in a school of 300 is supposed to be in one room, which is so contrived, that whatever class the master may be teaching or examining (for no desk is provided for him), he can have an eye to all that is going on in all the rest. For about half the number there is provided a gallery, with respect to which, it is only necessary here to mention, that it is contrived to hold the aggregate number of the square classes at the sides of the room, so that when one is in use the other will be empty, and *vice versa*. For instance, when the children are at oral lessons in their separate classes, at opposite sides of the room, they will scarcely interfere with each other, as the largest division, that in the centre, will be perfectly quiet; for the gallery will be unoccupied, and the children at the parallel desks will be at silent work. On the other hand, when the gallery is in use, the square classes will be empty, and in many cases, *e.g.*, at prayer-time, when the lower classes should be assembled upon the gallery, the parallel desks will serve as an addition to it. The only caution here required is, that the desks must be made very much lower than is generally the case—as low as the children can bear. This is as desirable for health and comfort, as it is necessary for allowing the master to see readily over their heads. It is an advantage, moreover, that those who occupy the centre of the room will always be seated: the mere dead weight, too, of the desk and gallery in the middle, will considerably lessen the reverberation of sound. It is beside our point at present to enlarge upon the comparative merits of parallel desks for some purposes, and of open classes (square, when the children are seated, round when they stand,) for others; it is enough that we provide both. We may also observe, that the classes increase in size as the children advance in their learning; the lowest containing 18, and the highest 40. Our grand object is, that every child should have, to as great an extent as possible, the benefit of the master's, or if the funds of the school will allow a plurality, of the head-master's presence."

VI. *Tripartite plan of organisation, proposed by Professor Moseley, M.A. &c., one of Her Majesty's Inspectors of Schools.*

"I will suppose the subjects of instruction in elementary schools to admit of the following division:—

"1. Those which are properly the subjects of oral instruction.

"2. Reading.

"3. Writing, slate-arithmetic, drawing, committing to memory —being silent occupations.

"For these three subjects, I suppose separate localities to be assigned. 1st, A gallery and a separate room for oral instruction. 2nd, Parallel desks arranged in groups for writing, &c. 3rd, An open area or floor for the subdivisions receiving instruction in reading.

"Corresponding to these three distinct branches of instruction, I propose that the children be formed into three equal divisions, and that, when the morning devotions and the Bible lesson have terminated, each division passes to one of these localities, and receives instruction in those elements of knowledge which are proper to that locality.

"Calling the divisions, for instance, I. II. and III.: Division I. will take its place in the gallery for oral instruction; Division II. at the desks for writing, &c.; and Division III. (in subdivisions of from six to ten) upon the floor of the school-room, for instruction in reading (or in the room set apart for that purpose, with a gallery, &c., if it be proposed to adopt the simultaneous method of teaching reading). Now it will be observed, that there are three hours in the morning, and, in summer, three hours in the afternoon, devoted to school business. I suppose the above distribution of the school to remain during the first of these hours. At the expiration of that hour, a change takes place; that division which was in the gallery receiving oral instruction, passes to the desks for practice in writing, &c.; that which was at the desks, to the floor of the school-room for reading; and that which was reading, to the gallery for examination by the head-master in that reading lesson, in which the whole division has been receiving the instruction of the monitors. This arrangement continues during the second hour: a similar change takes place at the commencement of the third; and so each division passes in its turn (in the course of the morning)

under the personal examination and oral instruction of the master; each is occupied during an hour in writing, slate-arithmetic, &c.; and an hour is devoted by each to mechanical instruction in reading.

"If the localities appropriated to—1st. Oral instruction; 2nd. Slate-arithmetic; 3rd. Reading, be represented respectively by the letters A, B, C, and the three equal divisions of the school by the symbols I. II. III., the following time-table will represent compendiously the arrangements which I have described in detail:—

Hours.	I.	II.	III.
9 to 10	A	B	C
10 to 11	B	C	A
11 to 12	C	A	B

"It will be observed, that the first or lowest division of the school is occupied during the first hour in reading; that it is then placed under oral instruction, which oral instruction, conducted by the head-master, is supposed to be founded (where that is practicable) upon the reading lesson which the children have just been practising, and which always commences with an examination as to the extent to which they have acquired the power to read it mechanically. For the results of this examination the monitors, who have been employed in teaching it, are supposed to be held, in some degree, responsible; the teaching of that lesson to each child in his subdivision being understood to be assigned to the monitor as his task, the due performance of which is afterwards to be inquired into in every case by the master.

"In carrying out this plan, I propose that the boys and girls should, in the morning, be taught together; I claim, however, the services of both the master and the mistress then, as well as in the afternoon. For schools whose average attendance of boys and girls does not exceed 100 this will be enough. For every additional 25 children, there should be a pupil-teacher; and if the number exceed 200, one of these at least should be replaced by an assistant-teacher.

"The station of the mistress is to be the reading-room; that of the pupil-teacher the desks, where writing and slate-arithmetic are taught; and that of the master the gallery, where oral instruction is given.

"I propose, then, in respect to the hours of morning instruction, that the teaching of reading shall be intrusted to the mistress.

"That for the purpose of this instruction, each of the three divisions of the school shall, during the hour when it occupies the reading-room, be formed into two sections, one being composed of as many of those children who are most backward in their reading as the mistress can herself adequately instruct in a single class; the other section being broken up into subsections, each composed of not more than eight children, and each placed in charge of a monitor.

"The whole of the children of each of the great divisions is, when in the reading-room, to be occupied in reading the same lesson; and the time-table of the schools to provide that, when the hour allotted to it in the reading-room is expired, it shall be transferred to the gallery for oral instruction by the head-master, such oral instruction always commencing with an examination upon the reading lesson which has preceded—first, as to the ability of the children to read the lesson accurately; secondly, as to their intelligence of the subject-matter of it. If the reading lessons be properly selected, they will frequently serve as the foundation of that oral instruction of the master which is to follow this examination. In those schools to which no infant school is annexed, some of the children will probably be too young, and so imperfectly instructed in reading, as to render it expedient that they should remain in the reading-room during the period assigned for instruction of the lowest division in writing, and during one of the two periods allotted every day to the oral instruction of that division. This is a modification of the plan in respect to which the master will exercise his discretion.

"The writing, practice of arithmetic, drawing, &c., will be placed under the supervision of the pupil-teacher or assistant-master, who will nevertheless relieve the head-master, changing places with him from time to time, and taking up his task of oral instruction; but not at any other times, or in respect to

any other subjects, than such as are prescribed in the school routine, and have received the sanction of the School Committee. It is not, however, to be supposed that the master to whom the duty of oral instruction is assigned is constantly to be occupied in *talking*. His duties include examination and the hearing of lessons; and from time to time he will pause, and require the children to write down their recollections of the lesson he has been giving.

"In the afternoon I propose that the girls should be taught to sew by the mistress, in the room appropriated in the morning to reading; and that the boys be formed into three divisions, as in the morning, and similarly occupied; the two divisions employed in oral instruction and writing occupying one of the remaining rooms, and the other being appropriated to reading, under the supervision of the assistant-master or pupil-teacher. The number of children composing each division being greatly less in the afternoon than in the morning, I anticipate that the supervision of that division which is occupied in writing, under the care of an elder child, or monitor, will not interfere materially with the important task of oral instruction, with which he is more particularly charged, more especially as that task is not supposed to be incessantly plied, but alternated with periods when the children under oral instruction may be writing out exercises on their slates, or working examples in arithmetic, the principles of which branch of science I suppose to be taught as an important department of oral instruction. The duties of the master will be relieved by those of the assistant-master or pupil-teacher in the afternoon as in the morning, and under the same circumstances." *

* Having already exceeded our prescribed limits, we have purposely confined this section to brief descriptions of such plans of organisation as have received the sanction of experience. We may, however, add that we do not think it necessary or desirable to adhere too rigidly to any one of these plans. A combination or modification of these plans, suited to circumstances, may often be more useful than a slavish imitation of them. It was our intention, had our space admitted of it, to have given a description of some modifications of this kind that we have had an opportunity of witnessing in operation, and which have been found to work well. Want of space must also be our plea for not entering into any details respecting school-apparatus and school-materials generally, which might have been properly enough treated of in the present section. In what ought to form the second part of this work, when we come to speak of special methods, an opportunity will at the same time occur of pointing out the most useful aids, in the shape of apparatus, &c.,

for teaching the several branches of school-instruction. In the meantime we may remind those who are concerned in the furnishing, &c. of schools, that the National Society now possesses a depository of school-materials, from which may be procured almost every article that can be deemed necessary in an ordinary elementary school; — from handsome "20-inch globes, at eighteen guineas per pair," down to "thimbles with steel tops, at 5*d.* per dozen: pins, &c."

SECTION VII.

THE LITERATURE OF EDUCATION.

1.— Elements of Tuition, Vol. I. — The Madras School; or the Report of the Military Male Orphan Asylum at Madras, with its original Proofs and Vouchers; as transmitted from India in 1796, and published in London, 1797, under the title of "An Experiment in Education, made at the Male Asylum of Madras," suggesting a system by which a School or Family may teach itself under the superintendence of the Master or Parent. Murray, 1813.

2. — Elements of Tuition, Vol. II. — The English School; or, the History, Analysis, and Application of the Madras System of Education to English Schools. 1814.

3.— Elements of Tuition, Vol. III. — Ludus Literarius: the Classical and Grammar School; or, an Exposition of an Experiment in Education made at Madras, in the years 1789—1796; with a view to its introduction into Schools for the higher orders of children, and with particular suggestions for its application to a Grammar School. 1815.

4.—Bell's Manual of Public and Private Education. — 12mo. pp. 60. Rivingtons.

The last of Dr. Bell's works (No. 4) is more particularly addressed to Elementary Teachers, and will repay a careful perusal. It is true, it greatly exaggerates the value of the monitorial method, and contains some silly remarks respecting arithmetic and syllabic lessons; but there will also be found in it many valuable practical observations in reference to the details of elementary teaching and school-keeping.

5.— An Account of the Progress of Joseph Lancaster's Plan for the Education of Poor Children, and the Training of Masters for Country Schools. Printed by J. Lancaster at the Royal Free School Press. 1810.

6. — Report of J. Lancaster's Progress from the year 1798, with the Report of the Finance Committee for the year 1810: to which is prefixed an Address of the Committee for Promoting the Royal Lancasterian System for the Education of the Poor. Printed by J. Lancaster, at the Royal Free School Press, in Southwark. 1811.

7. — Liberal Education; or, a Practical Treatise on the methods of acquiring Useful and Polite Learning. By Vicesimus Knox, M.A. In 2 vols., pp. 315—280; 12mo. London, 1785.

Each of these volumes contains thirty essays on various scholastic topics. Their Author, at the time he wrote them, was Master of Tunbridge Grammar School, and in their composition appears to have kept in his view chiefly schools of that class. The essays are characterised by an elaborate elegance of style, and by a much greater profusion of classical quotations than is fashionable at the present day. These quotations, are, however, generally beautiful in themselves, appositely introduced, and, for the most part, are rendered into English. In short, the essays contain many valuable practical observations, and may be read with pleasure and profit by any teacher.

8.—INSTRUCTIONS FOR THE EDUCATION OF A DAUGHTER. By the Author of "Telemachus." To which is added a small Tract of Instructions for the Conduct of Young Ladies of the highest rank. With suitable devotions annexed. Done into English, and revised by Mr. George Hickes. 18mo. pp. 283. Edinburgh, 1750.

Fenelon's work still continues to maintain a high character. A late reviewer in speaking of it observes, "This excellent little work should be in the hands of all who take a share or feel an interest in the education of youth."

We are not aware that there is any other English translation of it than that whose title we have given. It is not very easy to be met with. When it gets into a bookseller's catalogue, it is usually marked "*scarce*."

9.—SOME THOUGHTS CONCERNING EDUCATION. By John Locke, Esq. To which are added new Thoughts concerning Education, by M. Rollin. Being an introduction to the Belles-Lettres. Done from the French, with notes. 12mo. pp. 237 and 84. Dublin, 1737.

There is a more recent edition of this work, edited, with notes, by St. John, published in London. Many of Locke's "Thoughts concerning Education," as might be expected, are very valuable. There is, however, in the way in which they are presented, a want of order and method, which, to ordinary readers, impairs their usefulness. This defect has been attempted to be remedied, in a paper which forms part of "The Schoolmaster," published by Charles Knight. In the paper alluded to, the substance of Locke's Thoughts, &c., is presented in a more orderly and didactic form.

10.—ESSAYS ON PROFESSIONAL EDUCATION.—By R. L. Edgeworth. 8vo. pp. 446. London, 1809.

11.—ESSAYS ON PRACTICAL EDUCATION.—By Maria and R. L. Edgeworth. 2 vols. 3rd edition, 1815. 8vo. pp. 490 and 500.

In the composition of these two volumes, the higher classes have been kept chiefly in view. But human nature is very much the same in all classes; and the Teacher may, accordingly, gather from them many valuable hints and suggestions. The chapters on "Tasks," "Toys," and "Attention," are probably the best.—The following are the heads under which the subjects in these volumes are arranged:—Toys; Tasks; on Attention; Servants; Acquaintance; on Temper; on Obedience; on Truth; on Rewards and Punishments; on Sympathy and Sensibility; on Vanity, Pride, and Ambition; Books; on Grammar and Classical Literature; on Geography and Chronology; on Arithmetic; Geometry; on Mechanics; Chemistry; on Public and Private Education; on Female Accomplishments; Masters and Governesses; Memory and Invention; Wit and Judgment; Taste and Imagination; Prudence and Economy; Summary; Notes, containing Conversation and Anecdotes of Children.

12.— PRINCIPLES OF ELEMENTARY TEACHING; chiefly in reference to the Parochial Schools of Scotland; in two letters to T. F. Kennedy, Esq., M.P. By James Pillans, F.R.S.E., &c. 8vo. pp. 146. Longmans, London.

The following are the Principles of Elementary Education which Mr. Pillans illustrates in his first letter: —

1. That a child in being taught to read, should be taught at the same time, to understand what he reads. 2. That corporal punishment should never be employed in school. 3. That the office and duty, of a public teacher are, so to arrange the business of his school, and the distribution of his time, that no child shall be idle.

The second letter is occupied in investigating, &c., the causes of the comparative inefficiency of the parochial Schools of Scotland. The following are the causes which Mr. Pillans alleges: 1. The total want of all public provision for the professional education of schoolmasters. 2. The nature of the books in general use for teaching children to read and understand their own language. 3. The prejudices of parents. They too often measure the benefits of school attendance by the time the child is confined in the school room; and are averse to the employment of the monitorial system. 4. The little countenance shown to the Teacher, in the discharge of his professional duties, by those classes of the community whose countenance is calculated to cheer and support him. 5. The depressed condition and small professional emoluments of the masters.

The Appendix contains remarks on teaching the alphabet; on the plans pursued in the Sessional School of Edinburgh; and on the monitorial system.

The topics treated of are interestingly illustrated, and the volume is worthy of a perusal.

13. — HENRY PESTALOZZI AND HIS PLAN OF EDUCATION: being an account of his life and writings: with copious extracts from his works, and extensive details of the practical parts of the method. By E. Biber, Ph. D. 8vo. pp. 468. Souter, London, 1831.

This is a very interesting volume, and contains, we believe, the most complete account that we possess, in English, of the life and labours of this illustrious pedagogist and his principal coadjutors.

14. — LEONARD AND GERTRUDE; a book for the people. Translated from the German of Henry Pestalozzi. London.

The form of this little work is that of a domestic novel. It is simple in its composition — contains little of plot, but exhibits throughout shrewd observations of an educational character, with a keen insight into the actual condition of the poorer classes of the author's countrymen. Pestalozzi himself attached considerable importance to the views set forth in this little work, and he has in it, we think, been more happy and more successful in the exposition of his principles, by example, as it were, than in

15.—LETTERS ON EARLY EDUCATION, addressed to J. P. Greaves, Esq. By Pestalozzi. Translated from the German manuscript, with a Memoir of Pestalozzi. 8vo. pp. xiv. and 157. London, 1827.

These letters however, like most that this author has written, ought not to be lightly esteemed.

In the letters, Pestalozzi addresses himself more particularly to mothers, and many important facts he tells them in very impressive language. Unless, says he, we succeed in giving a new impulse, and raising the tone of *domestic education*; unless an atmosphere of sympathy, elevated by moral and reli-

gious feeling, be diffused there; unless maternal love be rendered more instrumental in early education than any other agent; unless mothers will consent to follow the call of their own better feelings more readily than those of pleasure or thoughtless habit; unless they will consent to be mothers, and act as mothers — unless such be the character of education, all our hopes and exertions can end only in disappointment.

16.—The Philosophy of Education, with its practical application to a system and plan of popular Education, as a national object. By James Simpson, Advocate. Second edition, 12mo. pp. 285. Black, Edinburgh. Contents:—Introduction, pages 1-4. Chap I. On the effects of ignorance on the condition of the manual labour class of the people, 5-31. Chap. II. On the effects of imperfect Education on the condition of the class of the people above manual labour, 32-61. Chap. III. On the faculties of man and their relative objects, 62-89. Chap. IV. On education as adapted to the faculties:— Infant Education, 90-112. Chap. V. On Education as adapted to the faculties continued:—Education subsequent to Infancy, 113—145. Chap. VI. Civil History as a study for youth, 146-155. Chap. VII. On Popular Education as the duty of the nation:— Plan proposed, 156-175. Chap. VIII. Difficulties—Obstacles — Encouragements, 176-209. Appendix, 213-285.

Mr. Simpson is a phrenologist; and, by the adoption of the views and terminology peculiar to that class of thinkers, seems to believe that he has discovered a sure basis upon which to found "the philosophy of education." The view taken of the classics and classical ages would probably be regarded as one-sided, and a little too strongly coloured. Those, however, who may be disposed to attach but a subordinate degree of importance to Mr. Simpson's views in these respects, may nevertheless read his work with advantage. It contains much sound sense, and many shrewd observations of a practical character.

17.— Minutes of the Committee of Council on Education: with Appendices, &c., published yearly since 1839. Parker, London.

These volumes contain a vast mass of most valuable statistical and other information relative to popular education. The reports are all written by gentlemen eminent no less for their talents than for their entire devotedness to the duties of the important positions which they occupy. While, therefore we regard the whole as excellent, it might seem invidious to single out any report or reports as more deserving of attention than the others.

From all of them the Teacher may glean many things that will be both interesting and profitable to him.

18.—Adelaide and Theodore; or, Letters on Education: containing all the principles relative to three different plans of education; to that of princes, and to those of young persons of both sexes. Translated from the French of Madame la Comtesse de Genlis. In three volumes. 12mo. pp. 300 each. London, 1783.

Besides many shrewd observations bearing directly upon the right education of youth, these letters contain much that has little or nothing to do with education; much that might perhaps not inappropriately be designated *pleasant gossip*. It must be acknowledged, says a critic in the Edinburgh Review, that Madame de Genlis has the talent of carrying her readers with interest through her pages. In her productions we must not look for merit of a very high order. Yet in the perception of facts, in the arrangement of incident, in all that is necessary to catch some happy glimpses of manners, she is eminently rich!

19.—LETTERS ON THE ELEMENTARY PRINCIPLES OF EDUCATION. By Elizabeth Hamilton. In two volumes. Fifth Edition. 8vo. pp. 363 and 388. London, 1810.

That this work supplied a want in its day may be inferred from the words, "*fifth edition*," in the title-page of the copy before us; and we know not but there may be subsequent editions of it. We could wish that the fair author had confined her work to practical details instead of troubling herself with "*elementary principles*." In that case we should have no doubt had a more useful work. But as it is, we must confess, that a considerable number of interesting illustrations and details will be found scattered throughout the volumes. The style of the work too, is pleasing, and exhibits many feminine graces of composition.

20.—THE COTTAGERS OF GLENBURNIE. By Miss Hamilton. Various Editions. This little work, though in the form of a tale, is, we think, as a work on education, more *effective* than the "Elementary Principles," &c., of the same author. The picture of Mrs. McClarty's household, and her entire domestic management, is rich and drawn to the life. It is to be regretted that a considerable portion of the little work is written in the Scottish dialect.

21.—PRINCIPLES OF TEACHING; or, the Normal School Manual: containing practical suggestions on the government and instruction of children. By Henry Dunn, Secretary to the British and Foreign School Society. Pp. 274, 12mo. Sunday School Union, 56, Old Bailey.

This work consists of nine letters and an appendix. Letter 1. The object of the Book. 2. Pleasantness of Teaching. 3. School-government. 4. The Monitorial System. 5. "Didaktik," or the art of communicating. 6. School-Rewards and Punishments. 7. Moral and Religious Influence. 8. Moral and Intellectual Habits of a Teacher. 9. Duties of a Committee. The work has passed through several editions, which is no bad proof of the esteem in which it is held.

22.—MANUAL OF THE SYSTEM of PRIMARY INSTRUCTION, pursued in the Model Schools of the British and Foreign School Society.—Printed for the Society. Longmans, London. 8vo. pp. 92. Contents:—Chap. 1. Brief account of the Society. 2. Objects proposed to be accomplished by the Society's Schools. 3. General principles of the British System. 4. Mechanical arrangements described. 5. Method of teaching the different branches of Education. 6. Government and general order. Appendix: Chap. 1. Hints on the erection and fitting up of School Rooms. 2. Hints on the formation and arrangement of School Societies.

23.—NATIONAL EDUCATION; ITS PRESENT STATE AND PROSPECTS. By Frederick Hill. In two volumes, 12mo. pp. 335 and 256. Charles Knight, London, 1836.

Mr. Hill's work embraces a much wider scope than, judging from its title, one might be led to infer. It is chiefly of a statistical character. We regret that we cannot find space for the detailed tables of contents, which are full, and enable one to see at a glance the subjects treated of in the volumes. We give merely the heads of the subjects with the pages devoted to each:—Present state of Education in England and Wales, 1-19. Schools of Industry, 19-56. Day Schools conducted on the plans of Bell and Lancaster, 56-100. Sunday Schools, 100-129. Factory Schools, 129-144. Schools for Paupers, 144-169. Infant Schools, 169-196. Adult Schools, 197-202. Edu-

cation of the Middle Classes, 202-224. Education of the Wealthy Classes, 224-236. General view of the present state of Education in England, 237-279; in Wales, 279-283; in Scotland, 284-319; in Ireland, 320-334. Vol. II. America, 1-64. Prussia, 65-129. Spain, 130-162. Summary, 163-166. Appendix, 167-232.

24.—THOUGHTS ON DOMESTIC EDUCATION; the result of experience. By a Mother, Author of "Always Happy;" "Claudine;" "Hints on the Sources of Happiness," &c. &c. 12mo. pp. 336. Printed for Charles Knight, London, 1826.

The author of this treatise founds her claim to notice upon the fact of its being the work of a *mother*, and "the result of *twenty years'* experience in a family of six children, three sons and three daughters."

We regret, in spite of these high claims, to be obliged to add, that it is but a very poor performance.

25.—THE MISSION OF THE EDUCATOR; an Appeal for the Education of all Classes in England. By a Friend to Justice. 8vo. pp. 64. T. Hodgson, Aldine Chambers, London, 1840.

This essay was written in competition for the prize offered by the Central Society of Education, "for the best Essay on the expediency and means of elevating the profession of the Educator in public estimation."

We find that the author at the time frankly acknowledged that the Essays selected by the adjudicators for publication contain much that is valuable, yet he believed that some of the views brought forward in his own essay would also be found worthy of serious consideration, and he therefore resolved to give it to the public.

The writer, we think, scarcely goes enough into detail, yet his essay is written with spirit, and will repay a perusal. The latter part of it is most to our taste.

26.—STATE OF EDUCATION, CRIME, &c.; and proposed National Training Schools for all England and Wales; or, Education as it is, ought to be, and might be. By Joseph Bentley. 12mo. pp. 238. Longmans, London.

The first part of Mr. Bentley's work — in addition to some personal details — is occupied with an elaborate statement of statistical facts, obtained partly by personal inquiry, and partly from parliamentary and other documents.

The second part contains suggestions for the establishment of institutions, for the training of teachers, &c. &c.

27.—ON NATIONAL EDUCATION. By Mrs. Austin. 12mo. pp. 162. Murray, London, 1839.

This little work first appeared in 1835, as an article in one of the Reviews, and was in 1839 published in its present form, with the addition of a few notes. Its object is to recommend the adoption of a National System of Education in our own country, partly by showing what had been done, and was then doing, for National Education in France.

The Author's remarks appear in the character of a commentary on certain official documents relating to primary instruction in France; and a Report from a select Committee of the House of Commons on Elementary Education in 1834.

The French law to which these documents relate, reduces the whole subject of primary instruction to the following heads, viz.:—

1. The subjects of instruction which it ought to embrace.

2. The nature of the schools to which these ought to be intrusted.
3. The authorities that ought to be set over it.

It will be thus seen, that the view taken of the subject is what some teachers would call a political and not a practical one. The little work, however, not only contains, in proportion to its size, many good things, but good things pleasantly told — told in that easy, translucent, and charming style so characteristic of its author.

28.—THE PHILOSOPHY OF TRAINING, with suggestions on the necessity of Normal Schools for Teachers to the wealthier classes, and strictures on the prevailing mode of teaching languages. By A. R. Craig, Barford-Street Institution, Islington; late Classical Master in the Glasgow Normal Seminary. 12mo. pp. 92. Varty, London.

This is an exposition of the excellences of the "Training System," setting forth its applicability and actual application to the training of the higher classes, in the case of its introduction into a seminary at Islington; together with remarks on the value and importance of double translation in teaching the classics.

29.—OF A LIBERAL EDUCATION IN GENERAL, and with particular reference to the leading Studies of the University of Cambridge. By W. Whewell, D.D. 8vo. pp. 248. Parker.

Dr. Whewell's work, as its title imports, has a special reference to the studies pursued in the University of Cambridge. From the earlier part of it, however, the Teacher may gather important hints in reference to education in general. It is from this part of it that we have culled the extract given at page 4 of the present work.

30.—SYSTEMATIC EDUCATION; or, Elementary Instruction in the various Departments of Literature and Science: with Practical Rules for studying each branch of useful Knowledge. By the Rev. W. Shepherd, the Rev. J. Joyce, and the Rev. Lant Carpenter, LL.D.

In two thick vols. 8vo. closely printed, and illustrated with nine Plates by Lowry, &c.

The authors of this work have had it in view to offer such elementary instruction as may afford a good preparative for future reading, to point out the best sources of further information, and to compress within a narrow compass, a great fund of important knowledge, which could only be obtained by the perusal of a multitude of volumes.

Such is the language in which the authors themselves describe their own performance. The work consists of a series of essays, which may be regarded as introductions to the subjects to which they relate. The number of subjects introduced being large, they are necessarily treated in a cursory way.

31.—HOME EDUCATION. By Isaac Taylor. 8vo. Bohn, London.

This is the work of a master-mind. Every teacher ought by all means to read it — to read it and study it — especially the chapters "On the Cultivation of the Conceptive Faculty," which are most valuable. In connexion with these may be read an interesting paper

32.—ON THE IMPORTANCE OF LANGUAGE as a leading branch of elementary instruction. By the Rev. George Moody, M.A. 12mo. pp. 36. Simpkin and Marshall, London.

33.—THE REPORTS OF THE NATIONAL SOCIETY for promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales. With Appendices.

These Reports have been published annually since the establishment of the Society, in 1811, and contain a very considerable amount of information relative to Popular Education. In the more recent volumes we may especially mention, as worthy of the Teacher's attention, a number of very valuable papers by the Venerable Archdeacon Sinclair, Treasurer of the Society; and also the Reports of Bishop Field, and the Rev. D. Coleridge, Principal of St. Mark's College. The latter documents have been published in a separate form, by Messrs. Rivington.

34.— OUTLINE OF A SYSTEM OF NATIONAL EDUCATION. 12mo. pp. 350. Cochrance and M'Crone, London, 1834.

The author of this work proposes, as the basis of his system of National Education, that in each county an estate of suitable dimensions be purchased, and that on it a large school or schools be built, in which the children of the county, from the age of five or upwards, may be instructed, and maintained and clothed at the public expense: that the children be kept at school till the age of 17: that they be decently clothed, and suitably educated. The second part of the work is occupied with "the method and objects of instruction."

There is also an Appendix consisting of 58 extracts.

35.—EARLY EDUCATION; or the Management of Children considered, with a view to their future character. By Miss Appleton. 8vo. pp. 352. Whittaker, London, 1820.

In this work will be found not a few shrewd observations respecting the dispositions and right management of youth, but unfortunately such observations are mixed up with much adventitious matter. It would have been well had the fair author more strictly observed the maxim which occurs in the heading of her 24th chapter: "Let thy speech be short, comprehending much in a few words."

36.—CHRISTIAN EDUCATION, in a Course of Lectures delivered in London, in Spring, 1829. By E. Biber, Ph. D. 8vo. pp. 287. Effingham Wilson, London.

Section 1. What are the rights and duties of the Family, and of Society at large, respecting the Education of Children belonging to them? 2. Same subject continued. 3. To what sort and degree of Education can every human individual, as such, lay claim, independently of rank, fortune, or any other distinction? 4. How far is the Education of a Child to be regulated according to his natural capacities, and how far must external circumstances be permitted to affect it? 5. What are the chief obstacles to a more general education of the poor, and what are the leading errors committed in this greatest of all charities, as far as it extends at present? 6. What are the chief errors committed in the education of the wealthier classes, and by what means can the education of both poor and rich be made to produce, in the course of time, a more harmonious state of society? 7. How far has Christianity hitherto been allowed to influence education, and by what means are the difficulties arising from outward distinctions among Christians to be obviated in it?

Dr. Biber, in discussing these topics, censures freely where he thinks censure is due, and that in strong language. In this respect he reminds us

of some kind-hearted, but hasty mothers, who, in warning their little ones against an evil, are not content by repeating their admonitions, but sometimes lay hold of them, and as it were, *shake their instructions into them.* In such conduct we discover a sincerity and an earnestness which, however individuals may differ as to minutiæ, cannot but be pleasing to all.

37.—STRICTURES ON THE MODERN SYSTEM OF FEMALE EDUCATION. By Hannah More.

38.—HINTS TOWARDS FORMING THE CHARACTER OF A YOUNG PRINCESS. By the same Author.

Of both these works there are various editions. They form the *third* and *fourth* volumes of the author's collected works. Fisher and Jackson, London, 1834.

These volumes are characterised by an excellent Christian spirit. The strictures are occupied chiefly in pointing out glaring defects and inconsistencies in the then prevalent mode of conducting the education of Females; but, besides such criticisms, there will also be found useful hints, as to the course which the author thinks ought to be pursued. Both works, in short, are worthy of a perusal, but are more especially calculated to be useful to female teachers.

39.—HINTS FOR SCHOOL-KEEPING. By the Rev. T. Vowler Short, D.D., Bishop of Sodor and Man. 32mo. pp. 144. Parker, London: also by the Society for Promoting Christian Knowledge.

If there are any of our readers to whom this excellent little work is unknown, we are sure that they will, on perusing it, heartily thank us for strongly recommending it to their notice.

40.—THE TEACHER; OR MORAL INFLUENCES employed in the Instruction and Government of the Young. By Jacob Abbott.

Of this little work there are various editions. It is a pleasing little book—valuable for the scholastic details which it contains, but more especially for the excellent moral tone that pervades the whole.

41.—A SKETCH OF THE STATE OF POPULAR EDUCATION in Holland, Prussia, Belgium, and France. By the Rev. Thaddeus O'Malley. 8vo. pp. 76. Second Edition. Ridgway, Piccadilly, London, 1840.

Mr. O'Malley is a Clergyman of the Roman Catholic Church, and his sketch, besides some points of a controversial character, contains such observations relative to the Elementary Schools, &c. of the countries named in its title-page, as he was enabled to make during a visit of a few months to the Continent. The sketch may not be without interest to those who have not read larger works on the educational machinery, &c. of the countries treated of in it.

42.—THE QUARTERLY JOURNAL OF EDUCATION. 10 vols. 8vo. about 420 pages each. Charles Knight, London.

These volumes contain a series of very valuable and interesting Scholastic papers, Educational Statistics, Reviews and Criticisms, contributed, for the most part, by men of high standing in the literary world. This periodical was not specially confined to Elementary Education. Many of the papers have reference to the higher branches of Education. But the writers generally evince an intimate practical acquaintance with their subjects;

and the volumes may therefore be read with interest and profit by teachers of all classes.

43.—EDUCATION REFORM: or the Necessity of a National System of Education. By Thomas Wyse, Esq. M.P. Vol. I. 8vo. pp. 553. Longman and Co. Part I. Theory. Principles of National Education. Preliminary Considerations. Chap. I. National Education should be good. Chap. II. National Education should be Universal. Chap. III. National Education should be permanently supported. Appendix A, Mutual Instruction. B, Classification of Teachers. C, Self-Examination. D, Classification of School-Courses, and Schools.

"Mr. Wyse, after some disquisitions of a general character, proceeds to treat of the various branches of intellectual Education, and severally touches on reading, writing, arithmetic, geometry, drawing, architecture, languages, physical sciences, music, &c.; and discusses, with singular ability, both ancient and modern modes and methods. Scarcely anything of the slightest importance but is touched upon, and scarcely any subject but receives embellishment from his pen. Hints are scattered throughout the entire volume of nearly six hundred pages, of the highest importance to the schoolmaster, both as regards his theoretics, and his practice in the school-room; which will not only abundantly repay perusal, but will be the means of saving time and expense in the most important departments of Education. Independent of which the work brings into the field the quintessence of all that has been written, and all that has been said, on the subject of Education, both in this and in other countries, for some years past."—*Educational Magazine.*

44.—THE SCHOOLMASTER: Essays on Practical Education, selected from the works of Ascham, Milton, Locke, and Butler; from the Quarterly Journal of Education; and from Lectures delivered before the American Institute of Instruction. In two volumes, 12mo. pp. about 400 each volume. Knight, London.

The papers in these volumes are of various degrees of excellence, but are all calculated more or less to interest and benefit those engaged in the Education of the Young. The work deserves a place in the teacher's library.

45.—ON THE STATE OF EDUCATION IN HOLLAND, as regards Schools for the Working Classes and for the Poor. By Victor Cousin, Peer of France, &c. &c. &c. Translated, with preliminary observations on the necessity of legislative measures to extend and improve Education among the Working Classes and the Poor in Great Britain, and on the course most advisable to pursue at the present time, by Leonard Horner, Esq., F.R.I. 8vo. pp. 72 and 294. Murray, London, 1838.

The title of this work is very full, and may be regarded as a correct epitome of its contents. Mr. Horner's preliminary observations occupy 72 pages. In the Appendices will be found translations of some interesting documents relating to primary instruction in the Batavian Republic.

46.—THE EDUCATOR. Prize Essays on the Expediency and Means of Elevating the Profession of the Educator in Society. By John Lalor, Esq., I. A. Heraud, Esq., Rev. E. Higginson, J. Simpson, Esq., Mrs. G. R. Porter. Under the sanction of the Central Society of Education. 12mo. pp. 535. Taylor and Walton, London, 1839.

To attempt any analysis or criticism of these Essays, would imply a task wholly incompatible with our limits. Suffice it, therefore, to say, that we regard the volume as well worthy of a place in every teacher's library.

47.—On Education and Self-formation, based upon Physical, Intellectual, Moral, and Religious Principles. From the German of Dr. J. C. A. Heinroth, &c. 8vo. pp. 245. Schloss, London, 1838.

The peculiarity which Dr. Heinroth claims to himself is, that he regards Education as comprehending the *entire life and being* of man. His mode of treating his subject is not unfrequently abstruse. Still his book may suggest.

Since we thus briefly recorded our impression of Dr. Heinroth's work, the following review of it has come under our notice, and we have pleasure in adding it.

"There is much that is true, much that is erroneous, much that is commendable, and much that is questionable in this work; a great deal that appeals to us in a manner we cannot resist, and a great deal that to us is incomprehensible. Sometimes we think we are verging on the science of the Divarication, and that Thomas Wirgman must have been the familiar spirit and right-hand agent of the author; and now, again, we fancy we are entering the mysteries of Baron Swedenborg. With all this, we would have the book read: there is food for thought in it."—*Educational Magazine.*

48.—Chapone on the Mind; Dr. Gregory's Legacy; and Pennington's Advice to her Daughters.

These three works are well known, and have passed through many editions. They together form one volume of "The English Classic Library," published by Scott, Webster, and Geary, 36 Charter-house Square.

"Mrs. Chapone's Letters," says Mrs. Barbauld, "are distinguished by sound sense, a liberal, as well as a warm spirit of piety, and a philosophy applied to its best use—the culture of the heart and its affections; and are the most unexceptionable treatises that can be put into the hands of female youth."

49.—Report of the Education of Europe: presented to the Trustees of the Gerard College, United States. By Dr. Bache.

Mr. Gerard, we learn from Mr. Combe's Notes on the United States, was an old miser, who had accumulated great wealth, and who by his will left a sum of 24,000*l.* annually for the foundation and maintenance of a College in which orphan boys should be educated from the age of six years to fourteen, sixteen, and even eighteen years of age.

The Trustees elected Alexander Dallas Bache, Esq., LL.D., a great-grandson of Dr. Franklin, president of the College, and on the 19th of July, 1826, they passed a resolution authorising him to visit all establishments in Europe similar to the Gerard College, or any others which promised to afford useful information in organising it. The present Report is the result of his labours in this field. The Report extends to 666 pages 8vo., and contains probably the most valuable accounts of the European Institutions for Education which exists. It details the things taught, the modes of teaching, the order of the day, showing the amount of time occupied in each study, play, &c., the tables of diet in the various eleemosynary institutions which he visited, and a great variety of other useful items of information.

50. — THE FIRST PUBLICATION OF THE CENTRAL SOCIETY OF EDUCATION. One vol. 12mo. 400 pages. Taylor and Walton.

CONTENTS: —

Objects of the Society. By B. F. DUPPA, Esq.— National Education. By THOMAS WYSE, M.P.—Notice of a System proposed for introducing Chemistry as a branch of Elementary Education. By D. B. REID, M.D., F. R. S., &c.— Education of the Senses. By CHARLES BAKER, Esq.— The Value of Mathematics in Education. By AUGUSTUS DE MORGAN, Esq.— On the former and present condition of the Elementary Schools in Prussia. By W. WITTICH, Esq. — Industrial Schools for the Peasantry. By B. F. DUPPA, Esq. — On Teaching Greek. By ALEXANDER ALLEN, Esq. — Mechanics' Institutions and Libraries. By CHARLES BAKER, Esq.— On the Treatment of Juvenile Offenders. By BENJAMIN HAWES, Jun., Esq., M. P. — On Vocal Music considered as a Branch of National Education. By ARTHUR MOWER, M. D.— Analysis of the Reports of the Committee of the Manchester Statistical Society on the State of Education in the Boroughs of Manchester, Liverpool, Salford, and Bury.—Statistics of Crime and Education in France. By G. R. PORTER, Esq.—The Prince of Chimay's School at Menars, near Blois. — Statistical Inquiries of the Society into the Social Condition of the Working Classes in Marylebone, and Eight Rural Parishes in Kent.— Scottish Institution for the Education of Young Ladies.—Education in Turkey.—Edinburgh School of Arts.— Society for the Diffusion of Useful Knowledge in China.— Education on the Continent of Europe; in Egypt; and in Algiers.

51.—THE SECOND PUBLICATION OF THE CENTRAL SOCIETY OF EDUCATION. One vol. 12mo. 400 pages.

CONTENTS: —

Endowments for Education. G. LONG, Esq.—Normal Schools in Prussia. W. WITTICH, Esq.—Primary Normal Schools at Haarlem. Translated from VICTOR COUSIN.— Professional Mathematics. A. DE MORGAN, Esq.— Lord Brougham's Education Bill. B. F. DUPPA, Esq.— Physiology as connected with Education. W. KING, M.D.—Royal Military School at Chelsea. W. E. HICKSON, Esq. — Education of Young Ladies of small pecuniary resources for other occupations than that of Teaching. LADY ELLIS. — Resident Assistants in Private Schools.—Lyceum System in America, as applicable to the Mechanics' Institutions in England. THOMAS WYSE, Esq., M. P.— Infant Schools for the Upper and Middle Classes. MRS. G. R. PORTER.— Junior School of Bruce Castle, Tottenham. A. FRY, Esq. — Statistical Inquiries into the Social Condition of the Working Classes, and into the means provided for the Education of their Children. G. R. PORTER, Esq.—The connection between Education and Prosperity of a Country. M. DE FELLENBERG. —Education in India. R. W. RAWSON, Esq.—Education in Jamaica. R. W. RAWSON, Esq.—Borough Road School. THOMAS COATES, Esq.— Schools for the Industrious Classes.

52.— THE THIRD PUBLICATION OF THE CENTRAL SOCIETY OF EDUCATION. One vol. 12mo. 438 pages.

CONTENTS: —

Infant Schools. C. BAKER, Esq.—County Colleges of Agriculture, B. F. DUPPA, Esq.— State of the Peasantry in the County of Kent. F. LIARDET, Esq. — Education in Ireland. WM. S. O'BRIEN, Esq., M. P. — What are the advantages of a Study of Antiquity at the present time? GEORGE LONG,

Esq. — An Account of the Common Schools in the States of Massachussetts, New York, and Pennsylvania. Rev. S. Wood.—The Education of Pauper Children in Union Workhouses. Editor.— On the Study of Comparative Grammar. William Smith, Esq.—Results of an Inquiry into the Condition of the Labouring Classes in five Parishes in the County of Norfolk. G. R. Porter, Esq.— On the Present State of Prussian Education. Thomas Wyse, Esq., M.P.

53.—Letters from Hofwyl by a Parent, on the Educational Institutions of De Fellenburg, with an Appendix containing Woodbridge's Sketches of Hofwyl, reprinted from the Annals of Education. 8vo. pp. 373. Longmans.

The Letters of a parent occupy 222 pages of this volume. It is well known that M. De Fellenberg's Institution has been eminently successful, and its description in these letters and sketches is, therefore, as might be expected, entirely favourable. The letters are written ostensibly with a view of affording information to other parents respecting Hofwyl, yet they are not confined exclusively to mere description. The writer observes,—"Though I have not attempted to establish any theory, some reflections are naturally interwoven with my narrative."

Mr. Woodbridge views things in a more philosophic spirit than the "Parent." Owing, however, to the multiplicity of topics treated of in his Sketches, we can here only say in reference to them, that they are interestingly written, and are well worthy of a perusal. M. De Fellenberg himself has acknowledged that the "Sketches" "present the most complete view which has yet appeared of his plans, and of the means which he employs for their accomplishment."

54.—The Institutions of Popular Education: An Essay, to which the Manchester Prize was adjudged. By Richard Winter Hamilton, LL.D. D.D., Minister of Belgrave Chapel, Leeds. Second Edition, third thousand. London: Hamilton, Adams, and Co. Pp. 353, 12mo.

CONTENTS: —

Chapter 1. Preliminary thoughts on certain portions of our population. 2. On the Poor as a Class. 3. On the principal divisions of the labouring community. 4. On the kind of Education adapted to the Poor. 5. On the advantages arising from the Education of the People. 6. On Sabbath Schools. 7. On Foreign Systems and means of Education. 8. On the statistics of domestic Education. 9. On the parties responsible for the Education of the People. 10. On the means and resources of the country to procure a sound Education for the People. On Classical learning.

It is impossible, in the very brief limits to which we must here necessarily confine ourselves, to convey a just and adequate impression of a work like the present. In such cases we think our space cannot be more profitably occupied than by giving the Author's own Table of Contents.

55.—Report of an Educational Tour in Germany, and parts of Great Britain and Ireland; being part of the Seventh Annual Report of Horace Mann, Esq. With Preface and Notes by W. Hodgson, (late) Principal of the Mechanics' Institution, Liverpool. Pp. 272, 12mo. Simpkin and Marshall, London.

Mr. Mann in his Report, shows himself to be a keen observer, and well qualified to judge of the subjects that came under his notice. Without sup-

posing that teachers will subscribe to all the opinions brought forward by Mr. Mann, we feel sure that they will be interested, and may be benefited by a perusal of his Report. The following are the principal heads under which Mr. Mann presents his observations: —

Mode of Teaching the Deaf and Dumb to speak by the utterance of articulate sounds. — What are the consequences to a people of having a universal Education? — School-houses. — Reading-Books. — Apparatus, &c. — Lancasterian or Monitorial Schools. — Scotch Schools. — Classification. — Method of Teaching young children on their first entering School. — Grammar and Composition. — Writing and Drawing. — Geography. — Exercises in thinking, &c. Bible History and Bible Knowledge. — Music. — Seminaries for Teachers. — School-Inspectors. — School Attendance. — Higher Schools. — Corporal Punishment. — Emulation. — Moral and Religious Instruction.

56. — On the Educational Institutions of Germany. By G. P. R. James, Esq. 12mo. pp. 42. Saunders and Otley, London.

Mr. James informs us in his preface, that his principal view in writing these letters at first, was to induce a deliberate, accurate, and extended examination of the Educational Institutions of Germany. "I was convinced," he adds, "from the result, which was under my own eyes, that a thorough knowledge of the system of German Education would well repay the British public for any trifling expense that a commission of well-informed men sent out for the purpose of investigation might incur. With this view I sat down to give those general facts which might show to His Majesty's Government, and to the people of England, what an immense, extraordinary, and interesting piece of mechanism the system of Education in Germany really is."

Those acquainted with Mr. James's descriptive powers, will naturally expect to find in the letters passages of beauty, nor will they be disappointed. We give, as a specimen, the following, which we think worthy of note: — "I must once more," says he, "reiterate, that a negligent and indiscriminate, or an ill-directed Education, is worse, far worse, than none. The various kinds of knowledge are to the passions and vices of human nature like the various medicines which art has discovered to remedy our corporeal infirmities; but to expect that the ignorant will select what is good, and reject what is bad, is to expect a child turned loose in a chemist's shop to choose those drugs that are beneficial, and avoid those that are hurtful to it; nay, more, it is to expect a child to do so, when some of its bitterest enemies have been mingling the poisons with honey, and smearing all the rest with gall."

57. — Recent Measures for the promotion of Education in England. 8vo. pp. 92. Ridgway, London.

The following are the headings of the chapters of this volume: —

Chapter I. Introduction. — State of Education in England. — Effects on Crime. — Reports of Chaplains of Gaols. — Necessity of Interference of Government. II. Results of Reformation in European Protestant States. — Scotland. — Prussia. — Confederation of the Rhine. — Switzerland. — Sweden. — Norway. — Denmark. — Holland, &c. — Condition in Catholic States. — Belgium. — France. — Comparative Resources in England. III. Recent proceedings of her Majesty's Government. — Lord John Russell's Letter to the Lord President of the Council. — Minute of the Committee of Council of the 3rd of June. IV. Examination of the Minute of the Committee of Council of the 11th of April, respecting the Establishment of a Normal School, which Minute is now superseded by that of the 3rd of June. There is also an Appendix consisting of sundry Statistical Tables.

This Pamphlet, at the time of its publication, excited considerable attention, and speedily ran through a number of editions. The seventh is before us. The main object of its publication was, probably, the reconciliation of dissentients to the then "recent measures;" but several of the details introduced possess an interest other than temporary, and may still be referred to with advantage.

58.—REPORT TO THE SECRETARY OF STATE for the Home Department from the Poor-Law Commissioners, on the Training of Pauper Children; with Appendices. 8vo. pp. 421.

This volume comprises Twelve Documents:— I. Evidence of employers of labourers on the influence of Training and Education on the value of workmen, and on the comparative eligibility of educated and uneducated workmen for employment. Taken by Edwin Chadwick, Esq., Secretary to the Poor-Law Commission.— II. Report on the Training of Pauper Children, and on district schools. By J. P. Kay, Esq. M.D., Secretary to the Committee of Council on Education, &c.— III. The system of Compulsory Apprenticeship pursued in the incorporated hundreds of Suffolk and Norfolk. By ditto.—IV. Report on the Norwood School of Industry. By ditto.— V. An account of certain Improvements in the Training of Pauper Children, and on Apprenticeship in the Metropolitan Unions. By ditto.— VI. Dr. Kay and Mr. Tuffnell on the Training School at Battersea.— VII. Report on Education of Pauper Children. By E. C. Tufnell, Esq., Assistant Poor-Law Commissioner.— VIII. Ditto. By Edward Twisleton, Esq., Assistant P.L.C.—IX. Ditto. By Sir Edward Head, Bart., Assistant P.L.C.— X. Ditto. By A. Power, Esq., Assistant P.L.C.— XI. Ditto. By Edward Senior, Esq., Assistant P.L.C.— XII. Ditto. By Edward Carlton Tuffnell, Esq., Assistant P.L.C.— XIII. Ditto. By Sir John Walsham, Bart., Assistant P.L.C.

59.—PROGRESSIVE EDUCATION. Translated from the French of Madame Necker de Saussure. In two volumes. Foolscap, cloth, lettered. Vol. I. pp. 254; Vol. II. pp. 360. Longmans, London.

"An excellent translation of Madame N. de Saussure's excellent work on the Development of the Mind, which every parent ought to consult and study." —*Monthly Review.*

This is a Translation of the first two volumes of Madame Necker de Saussure's work bearing the same title. The translator has taken the liberty of occasionally curtailing and altering the original, "so as to render it more consonant to the taste of the English reader." The work appears to have been written chiefly for parents, and its tone throughout is much more domestic than scholastic.

It contains many striking observations and beautiful sentiments, but the views taken of several of the points discussed must be regarded, in reference to Schools at least, as poetical rather than practical.

60.— ON THE MENTAL ILLUMINATION AND MORAL IMPROVEMENT OF MANKIND; or an inquiry into the means by which a general diffusion of knowledge and moral principle may be promoted. By Thomas Dick, LL.D., author of the Christian Philosopher, &c. pp. 672, 12mo. Simpkin and Marshall.

The subjects introduced into this volume are so numerous that it is only a cursory glance that can be bestowed upon them severally. The scholastic part of the volume will therefore appear to the Teacher very sketchy and unsatisfying.

Chapter II., however, "Strictures on the mode in which Education has generally been conducted," in which are set forth many of the more glaring errors sometimes committed in Education, may be read with advantage by the Teacher — as may also parts of Chapter IV.

61.—A DESCRIPTION OF THE SYSTEM OF INQUIRY, or of Examination by the Scholars themselves, by means of Circulating Classes: to which are added descriptions of the Director, Lesson-Stand, &c. By John Stoat. 12mo. pp. 48. Rivingtons, London.

For some account of Mr. Stoat's circulating classes, &c., see our section on "Organisation."

62.—REPORT ON THE STATE OF PUBLIC INSTRUCTION IN PRUSSIA; addressed to the Count de Montalivet, Peer of France, &c.; by M. Victor Cousin, Peer of France, &c. With plans of School-Houses. Translated by Sarah Austin. 12mo. pp. 333. Effingham Wilson, London.

This is allowed on all hands to be an exceedingly well executed translation of that part of M. Cousin's valuable Report which relates to Primary Instruction in Prussia.

63.—THE TRAINING SYSTEM, religious, intellectual, and moral, a Manual for Schools: also an analysis of the system of training Schoolmasters as established in the Glasgow Normal Seminary. By David Stow, Esq. Seventh edition, enlarged. Pp. 520, 12mo. Blackie, Glasgow.

The aim of this work, says Mr. Stow, is to unite all that is essentially valuable under former modes of instruction and communication, and to *add* these two — *moral training* and *picturing out in words*.

The following is the dogma upon which the practice of picturing out is based: — "Every word either represents an object, or a combination of objects, and may therefore be pictured out in words representing objects."

Mr. Stow thus defines the term training. "What we mean by training is, causing the children *to do*, whether doing be the exercise of the heart, the understanding, or the hand; to exercise the mind or body in a natural manner; to check what is wrong, and lead to what is right."

It is impossible, in our limits, to give an adequate idea of the multifarious contents of this volume. This is, however, the less to be regretted as we think every teacher would do well to form his own judgment of the work from a perusal of it.

And should the Teacher, in perusing the work, become imbued with but a portion of the amiable and truly philanthropic spirit which pervades it, and which is so characteristic of its author, he will have no occasion to regard the time bestowed upon it as misspent — even should he discover in it some details and opinions to which he cannot unreservedly subscribe.

64.—THE GLASGOW INFANT SCHOOL MAGAZINE, &c. &c. 18mo. pp. 310. Hamilton, London.

This little work consists of a number of lessons of a very simple character (drawn up for the most part in the form of question and answer) in "Natural History, Bible Lessons, and Miscellaneous Lessons." It contains also Anecdotes and Stories, Hymns, and Miscellaneous Poetry, together with Scripture references and a selection of Texts deemed suitable for Scripture lessons in Infant Schools.

65.—BIBLE TRAINING for Sabbath-Schools, and Week-day Schools. With Illustrations. 12mo. pp. 120. By David Stow, Esq.

This work consists of ten chapters, in which the following subjects are

treated of. — 1. An Argument for Bible Training. — 2. The Mode. — 3. Words, not Ideas. — 4. Selections of Scripture or Bible training lessons. — 5. Ditto. — 6. Examples of picturing out.—7. Second stage in the process of training, with examples. — 8. Third stage in the process of training, with examples. — 9. Skeletons or sketches of twenty lessons for Bible training. —10. Hints to Bible Trainers. Normal Schools, &c.

66.—ACCOUNT OF THE EDINBURGH SESSIONAL SCHOOL, and the other parochial Institutions for Education, established in that city in the year 1812; with Strictures on Education in general. By John Wood, Esq. Fourth edition, with additions. Wardlaw, Edinburgh. 12mo. pp. 314.

This is an interesting volume, practical in its tone throughout, and one that cannot fail to be perused by the Teacher with interest and profit. It consists of twenty-three chapters, in which, in addition to general strictures, Mr. Wood discusses the qualifications of the master, monitors, and monitorial system; classification; emulation, places and prizes; punishments, &c.; — and gives examples of the method of teaching reading in the Sessional School, as also Grammar, Writing, Arithmetic, Geography, &c.

67.—THE MOTHER'S PRACTICAL GUIDE in the Early Training of her Children; containing directions for their physical, intellectual, and moral management. By Mrs. J. Bakewell.

"The object of this little work is to impress upon mothers the importance and practicability of laying the foundation of a good physical, intellectual, and moral education, during the first five or six years of a child's life.

"Independent of the original matter contained in these pages, the authoress has not scrupled to cull from various sources much that is interesting and highly important, which is very skilfully interwoven with her observations, so that the reader will obtain the pith and essence of many more expensive volumes."—*Educational Magazine.*

68.—THE PARENT'S GUIDE TO A LIBERAL AND COMPREHENSIVE EDUCATION. By the Rev. Robert Simpson, M.A. Duncan, Paternoster-Row.

"This work which is calculated to initiate the parent into the method of examining his children in what they learn at school, cannot be without its value. From it many just notions may be acquired of what education should be.—*Ibid.*

69.—THE CHRISTIAN MOTHER'S TEXT BOOK; or, Maxims and Aphorisms on Moral Training. By W. Martin. Darton and Clark.

"These maxims and aphorisms" — says the author in his preface — "are particularly addressed to mothers. It is to mothers that under the Divine blessing, society must look for the great moral renovation consequent on the spreading of the Redeemer's kingdom. Mothers, enlightened by the sunshine of true wisdom, and guided and sustained by the Holy Spirit, will effect more for mankind than the whole host of legislators and philosophers which the world has known."

70—CHURCH CLAVERING; OR THE SCHOOLMASTER. By the Rev. W. Gresley, M.A., Prebendary of Lichfield. 1843. Burns, London.

"I wish" — says Mr. Gresley, in the last chapter of his work — "briefly to recapitulate the practical points set forth and advocated in the foregoing volume.

"The principles upon which true religious education is based are the following: —

"First, the essential object of Christian education is, *to train an adopted*

child of God to live to His Glory. Education which fails in this object is of no value whatever.

"Secondly, *those appointed to 'teach all nations,' and consequently to train the youth of this realm, are God's ordained ministers, the Bishops, Priests, and Deacons of the Church.*

"Thirdly, *the standard of religious teaching is the holy Scriptures;* that is to say, the holy Scriptures *rightly understood;* for if children are trained as it is supposed, according to God's word, but that word is not rightly understood, it is manifest that they are not trained according to holy Scripture, but according to the erroneous fancies of their teachers.

"Fourthly, *the three great branches of education are to inform the mind, to develop the faculties, and to promote good moral habits.* Where these objects are rightly carried out, a youth so trained is best able to live to the glory of God."

71.—HAS THE CHURCH OR THE STATE THE POWER TO EDUCATE THE NATION? A course of Lectures by the Rev. F. D. Maurice, A.M., Chaplain to Guy's Hospital. Rivingtons; Darton and Clark. 1839. 12mo. pp. 364.

"These Lectures contain a practical answer to the question which stands on the title-page—'Has the Church or the State the power to educate the Nation?' In order to answer this question, the first Lecture is devoted to explaining what are the results, to the nation and to its individual members, which it is desirable to bring about by means of education. It being then settled what is the work to be done, the qualifications of two candidates for the office, viz., the Church and the Government, are discussed in the second and third Lectures. But inasmuch as the experiments tried in various countries tend to show that what the Church has done imperfectly, the State has done altogether amiss; it is further shown, in the fourth Lecture, that the peculiar circumstances of the present age, so far from disqualifying the Church for carrying on the work, call more loudly for its assistance, because a State education is more impracticable in this than in any former age. The fifth and concluding Lectures point out how the Church is to adapt itself to the wants of the middle and lower classes, by extending to them, *mutatis mutandis*, the principles of university, grammatical, and professional education: and thus to complete the edifice of a truly national education, by giving to all, whom outward circumstances alone have hitherto kept from it, the benefit of those powers which have been entrusted to the Church for calling forth and cultivating the faculties implanted by the Almighty in all his reasonable creatures."—*Educational Magazine.*

72.—THE EDUCATION OF THE POOR IN ENGLAND AND EUROPE. By Joseph Kay, B.A., of Trinity College, Cambridge, Travelling Bachelor of the University. London: J. Hatchard and Son, 187, Piccadilly. 1846. Pp. 400, 8vo.

Index of Contents:—Chap. 1. Preface—The necessity of adopting *immediate* measures for the development of Primary Education in England and Wales, pages 7-20. Chap. 2. The present state of Primary Education in Switzerland, France, Prussia, Wirtemberg, Baden, &c., Bavaria, Austria, Holland, Hanover and Denmark 21-142. Chap. 3. The present state of Primary Education in England and Wales, 142-323. Chap. 4. The way in which the difficulties opposing the establishment of a great scheme of National Education may be overcome, 323-367. Appendices 1. Letter of M. Guizot to the French Schoolmasters. 2. Loi sur l'instruction primaire

adoptée par les Chambres en 1833. 3. Exposé des motifs du projet du loi sur l'instruction primaire.

Index to Tables in the work.—2 Tables exhibiting the character of the Education given in the Normal Schools of Zurich and Lausanne.
3 Tables showing the state of primary Education in the Cantons of Berne and Neufchatel.
6 Tables showing the state of primary and secondary Education in France.
1 Table showing the state of 24 of the 33 great Normal Schools of Prussia.
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Table giving the amount of the Salaries of Teachers in several counties of England.
Table showing the high amount of weekly fees required of poor Children attending village Schools in the north of England.
Table showing the gradual increase of the expenditure on the poor since 1835.
Table showing the number of Normal Schools for the education of School-masters which ought to be immediately provided for England and Wales.
2 Tables giving the most favourable view that can possibly be taken of the state of Education in Lancashire, Yorkshire, Cheshire, and Derbyshire, in the year 1843.

Mr. Kay has brought together within a moderate compass a great mass of most important and valuable information. His work merits, and will well repay, a careful perusal.

73.—WHAT TO TEACH, AND HOW TO TEACH IT, that the child may become a wise and good man. By Henry Mayhew. Part I. The Cultivation of the Intellect. London.

A reviewer, in speaking of this work, observes—"It contains many valuable suggestions in regard to the nature and end of education, stated, however, with somewhat too much of flippancy, and with an unnecessary parade of metaphysical learning. In his zeal to correct the prevalent error of putting reading and writing in place of real education, the author gravely proposes that we should first teach the pupil science, and then, as the last step, *add a knowledge of reading*, so that he may be able to trace the history and progress of it, which is extremely curious and interesting; and of *writing*, so that he may be able (should he have it in his power, by any new discovery, to increase the general knowledge) to give that discovery to the world. We must recollect that, educationally, writing is the means of educating those who are absent and future; reading, the means of being educated by those who are absent and past; *and speaking, the means of educating those who are present!!*"

74.—GALL'S PRACTICAL INQUIRY into the Philosophy of Education. James Gall, Edinburgh.

Mr. Gall's book is divided into four parts bearing the following titles:—"On the preliminary objects necessary for the establishment and improvement of education. On the great design of Nature's Teaching, and the methods she employs in carrying it on. On the methods by which the educational pro-

cesses of Nature may be successfully imitated. On the selection of proper truths and subjects to be taught in schools and families."

75.—COURSE OF LECTURES on the Physical, Intellectual, and Religious Education of Infant Children: delivered before the Ladies of Sheffield. By Mrs. Thomas Spurr.

"Without any pretensions to deepness of thought, or systematic methods, the authoress has in many instances given evidence that she has obtained many correct views of Education through her experience as a Teacher. Mrs. Spurr lauds Dr. Combe and the phrenologists, but does not adopt their system, although she adopts Swedenborgianism to a considerable extent without being aware of it—her lecture on the spiritual capacity of man contains a tincture of both these systems. Yet, upon the whole, some valuable notions are to be gathered from the pages of the work."—*Educational Magazine.*

76.—THE SCHOOL AND THE SCHOOLMASTER. A manual for the use of Teachers of common Schools, &c. In two parts. Part I. By Alonzo Potter, D.D., of New York. Part II. By George B. Emerson, A.M., of Massachussetts.

Dr. Potter's aim, as he informs us, has been to collect such results and principles as may seem to have been *settled* by the experience of the past; and also to cultivate among all who are connected with schools, a more adequate sense of their importance, and a spirit of improvement and reform at once active and chastened.

The following are the heads under which the topics are discussed:—

I. The Education of the People; its nature, object, importance, practicability, means, &c. II. The common School; its relation to other means of education and to civilisation. III. The present state of common Schools. IV. Means of improvement.

The second part of the volume "The Schoolmaster," consists of five Books. The I. treats of the qualifications of the Teacher. II. Studies. III. Duties. IV. The School. V. Schoolhouse.

That the School and Schoolmaster is held in considerable esteem by our transatlantic neighbours may be inferred from the fact told us by Messrs. Wiley and Putnam: viz., that Mr. Wordsworth, a wealthy and benevolent gentleman (a farmer), in Genessee, New York, active and generous in the cause of Popular Education, presented this Work to all the District Schools (several thousands) in the state.

77.—* "HALL'S LECTURES," is a valuable book, made by a man of a great deal of experience.

78.—* "HALL'S LECTURES to Female Teachers" is a small but excellent work, addressed particularly to the Teachers of primary schools.

79.—* "THE TEACHER TAUGHT," by Emerson Davis, contains in a small compass, useful practical directions for the management of a common school.

80.—* "THE TEACHER'S MANUAL," by Thomas H. Palmer, obtained the prize offered by the American Institute of Instruction.

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* These works are published in the United States, but may be had through Messrs. Wiley and Putnam, Paternoster Row, London. The brief reviews here given of them are in the language of Mr. Emerson, author of the "Schoolmaster."

It contains most valuable suggestions in regard to every part of a teacher's duty, and much important information, particularly in reference to teaching Arithmetic and Morality.

81. — * "SUGGESTIONS ON EDUCATION," by Catherine E. Beecher, are admirable, especially in regard to the education of females. The shortness of the work is almost its only fault.

82. — THE LIGHT OF MENTAL SCIENCE; being an Essay on Moral Training. By Mrs. Loudon. 12mo. pp. 127. Smith, Elder, and Co., London.

This little work, the author informs us, is the result of ten years' anxious and conscientious devotion to the interesting subject of which it treats.

The following is the author's own summary. — In the first Essay the Light of the mental law is applied — To arguments in favour of moral training, in infants, in children, and in institutions for instructing parents, teachers, servants, and all persons who are to be about children in mental training: To practical rules, for awakening the sympathies; for developing the affections; for rendering *Benevolence* habitually active; for preventing the formation of selfish habits; for exciting veneration, and directing it to the love of goodness; for elevating desire of approbation into desire of assimilation with goodness; for inclining the will to prefer virtue; for training the judgment; for educating the conscience; for governing the temper and ennobling the character: To showing that the *power* of *conceiving* and *admiring* perfection, the *instinct* which delights in admiring the great and good, and the *instinct* which urges assimilation with what we admire, are the characteristics which distinguish man from the lower animals, and which, when cultivated, shall raise him to his destined rank in the scale of being.

In the second Essay, — To arguments showing the necessity for a national system of public instruction, based on the moral training described in the first essay: To arguments showing why this step should not be delayed: To the removal of difficulties arising out of anti-christian pride and bigotry, calling itself religion.

In the third Essay, — To natural responsibility as attached to the possession of human faculties: To rules for self-culture by adults: To arguments in favour of the study, for this purpose, of the mental laws by the aid of consciousness, as peculiarly adapted to the exigencies of those who possess neither learning nor books, and who cannot even read: To hints calculated to assist such persons in observing the movements of their own minds, and assuring themselves that they do possess certain faculties.

In the second part of the third Essay, — To tracing the natural origin of conventional laws and distinctions: To showing the necessity of laws to enforce moral order, as indispensable to the practice of industry: To showing that moral culture is necessary to domestic and to worldly success: To showing that the natural *instinct* which desires to respect self, is the sustaining and elevating power of the mind: To showing the grounds on which the honest man, however poor and unlearned, is entitled to his own respect and to that of others: To showing the grandeur of virtue in difficult positions: To showing that ignorance is no longer innocent when leisure and opportunity have brought knowledge within the reach of man: To pointing out the new responsibility consequent on such privileges.

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* See *note*, p. 204.

83. Educational Essays; or Practical Observations on various subjects connected with the Instruction, Discipline, and Physical Training of Youth in Schools. By J. Skinner. 8vo. pp. 104. Whittaker.

"Nearly the whole of the present volume having appeared originally in our own pages, we scarcely like to say what we think of it; there can, however, be no harm in our stating, that these essays are the result of long and thoughtful experience, the greater part of the author's life (more than twenty years) having been devoted to the benefit of the rising generation, in a sphere, too, perhaps best adapted for the gaining of sound experience — the principalship of a select boarding-school. It is something to say in favour of this unpretending volume, that it contains nothing which has not been tested by experience and sanctioned by success. The subjects of the essays are as follows: — (1) On first impressions. (2) On the Order in which the Mental Faculties unfold themselves. (3) On the early formation of Studious Habits. (4) On Facilitating Youthful Studies. (5) On the Means of Exciting Diligence in Study. (6) On Familiar Lectures in connexion with the Interrogative System of Instruction. (7) On Discrimination of Character. (8) Hints for a Practical Method of teaching Elocution in Schools. (9) On the means of promoting Quietness in Schools. Also an Appendix, containing two papers in Defence of Emulation, as a means of exciting Diligence in Study."—*English Journal of Education.*

84. — Emilius and Sophia; or a new course of Education. Translated from the French of Rousseau. 4 vols. 12mo. 1763.

The great defect of Rousseau's system, it has been observed, is the omission of all religious instruction. He seems to have passed by the moral and religious elements of human nature altogether. His theory may be characterised as *all nature* and *no religion*. The child in his system is left to be entirely guided by itself. Self-love is the "instinct moteur;" good will and benevolence to all, the consequence; and this principle is carried through the whole of moral and intellectual Education, as well as physical.

85.— The System of National Education in Ireland, in its principle and practice. By J. C. Colquhoun, Esq., M.P. Hamilton and Adams.

"Mr. Colquhoun in these letters has brought together a mass of evidence, which, if true, ought to be sufficient to stop any further grants to the Irish Commissioners. He agrees with the Board in the desire they have manifested of affording a comprehensive literary Education, but on all other points he is at issue with them. He objects to the management of National Education by persons of opposite religious opinions, as calculated to exclude the Christian religion from the schools; he denounces the plan of reading scripture in the National Schools as a farce; declares the system of inspection to be a fraud; and that the influence of the priest, through the master, is paramount. The proofs he brings to substantiate these grave charges are overwhelmingly numerous; while the picture he gives of Popery in Ireland is absolutely terrific."—*Educational Magazine.*

86. — Experimental Education. By the author of "A Sponsor's Gift," &c. 12mo. pp. 312. Hatchard.

"The authoress has studied her subject well, and evidently had much experience in the matter. Her method of managing her young charge is very sensible; she evinces great penetration into character, and deals largely in interesting anecdotes of children who have been entrusted to her care. She is no advocate for *forcing* young plants; for instance, she would not begin

to teach a child to read until it was four years old, maintaining that she has invariably found, that children who have been taught to read earlier, are no forwarder at seven. The tact she displays in detecting faults, and the variety of method she adopts in correcting them, show great insight into the human heart. Many valuable hints are scattered up and down the volume."—*English Journal of Education.*

87.—EDUCATION FOR THE PEOPLE. By Mrs. Hippisley Tuckfield, embracing I. Pastoral Teaching. II. Village Teaching. III. The Teacher's Text Book. IV. Instruction of the Deaf and Dumb. 1 vol. fcp. 8vo. Taylor and Walton.

"Mrs. Tuckfield's book is, we think, one of the most valuable that has appeared for a long time; and let us add, lest we should be suspected of metropolitan prejudices, a thousand times more valuable than it could have been, if the authoress had lived in our Babylon, and known more about it. It is the work of an honest, hearty Englishwoman, thoroughly acquainted with the country life of England, and loving it most truly.

"In the course of her remarks, she exhibits a refined practical wisdom, worthy of Miss Edgeworth. The whole work, with its supplement on the teaching of the deaf and dumb, should be read and studied by our readers."—*Educational Magazine.*

88.—HELPS TO THE SCHOOLMISTRESS. By Miss Emily Taylor. Published by Harvey and Darton.

"Next to Mrs. Tuckfield, Miss Taylor is the best female writer on Education we have met with for a long time. She affects no philosophy, and utters real philosophy in plain beautiful English dialect; she has evidently seen much of children, and has known them as those only do who love them.

"Nevertheless, we do not like her opinions about rewards; we do not like the expediency tone into which (though possessing a most honest and conscientious mind) she sometimes falls. But we believe much is to be learnt from the defects of a person writing with so noble an intention, and with so much wisdom."—*Ibid.*

89.—AN ACCOUNT OF M. JACOTOT'S METHOD OF UNIVERSAL INSTRUCTION. In a letter to E. N., Esquire, from B. Cornelius, Principal of the Pestalozzian School at Epsom. 12mo. pp. 66. Taylor and Walton, London. 1830.

Mr. Cornelius visited M. Jacotot's establishment at Louvain, and took pains to make himself acquainted with the Jacototian method at the fountain-head, and also as it is set forth in books, a list of which he gives.

Besides some metaphysical details, the "Account" contains a brief exposition of Jacotot's leading views, together with specimens of exercises by his pupils. It may be interesting to those who have not read any of Jacotot's works.

90.—A TREATISE ON THE PHYSIOLOGICAL AND MORAL MANAGEMENT OF INFANCY. By Andrew Combe, M.D.

"It is to be hoped that those mothers, who are happily in possession of the knowledge reaped from Dr. Combe's pages, will do all they can to disseminate it among their poorer neighbours; for it is among that class that the most deplorable ignorance on such subjects exists."

91.—THE PRINCIPLES OF PHYSIOLOGY, applied to the Preservation of Health. By Dr. Andrew Combe. Edinburgh.

This is a very valuable work and has had a very extensive circulation.

There will also be found scattered throughout the volume valuable remarks in reference to moral Education. The following is a specimen of this kind.—"Many sensible people imagine that they may say or do anything in the presence of an infant, because it is too young to be affected by it. This, however, is a great mistake: it is true, that an infant may be unable to form an intellectual opinion upon any occurrence, but it is no less true, that from a very early period, its feelings respond to the calls made upon them, and thus give a bias to the mind long before the child can exercise any act of judgment. Let us not, then, deceive ourselves, but ever bear in mind that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties of the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another time surprise and confound them by our caprice and deceit, we may with as much reason expect to 'gather grapes from thistles, or figs from thorns,' as to develope moral purity and simplicity of character in them."

92.—PRACTICAL REMARKS ON INFANT EDUCATION. By the Rev. Dr. Mayo, and Miss Mayo. Home and Colonial Infant School Society.

"This little work contains the substance of two lectures given by the Rev. Dr. Mayo, to the Teachers of Infant Schools. The practical part of the work is the production of Miss Mayo. It enters into the theory and practice of Education with unusual clearness, and gives proof of the author's acuteness of intellect and sincerity of heart by the exposure of those well-meant but yet pernicious works which the Infant School Teacher has hitherto been compelled to use in the instruction of infants. We think that the public owe a debt of gratitude to Miss Mayo, for the very excellent and important remarks she has made on the general subject of tuition which may be read by the parent and teacher with equal advantage." — *Educational Magazine.*

93.—EARLY DISCIPLINE ILLUSTRATED, or the Infant System progressing and successful. By Samuel Wilderspin. 3rd Edition. Pp. 348, 12mo. Hodson 112, Fleet Street, London.

In this work Mr. Wilderspin has given an account of the origin and diffusion of the Infant-School system. The work, as far as it goes, may be regarded as a kind of autobiography of the author, in which he has detailed, with considerable minuteness, the experiences that he acquired directly and collaterally in labouring to disseminate the system in some of the principal towns in England, Scotland, and Ireland.

94.—THE INFANT SYSTEM, for developing the intellectual and moral powers of all children, from one to seven years of age. By Samuel Wilderspin. 12mo. pp. 335. Hodson, London.

CONTENTS:—

Chapter I. Juvenile delinquency.—II. Causes of Early Crime.—III. Remedy for existing evils.—IV. Principles of Infant Education.—V. Requisites for an Infant School.—VI. Qualifications for Teachers.—VII. Hints for conducting an Infant School.—VIII. Gallery Teaching.—Moral and Religious Instruction.—IX. On Rewards and Punishments.—X. Language.—XI. Arithmetic.—XII. Form, Position, and Size.—XIII. Geography.—XIV. Pictures and Conversation.—XV. On Teaching by Objects.—XVI. Physical Education.—XVII. Music.—XVIII. Grammar.—XIX. The

Elliptical Plan. — XX. Remarks on Schools. — XXI. Hints on Nursery Education.

95.—A SYSTEM FOR THE EDUCATION OF THE YOUNG, applied to all the faculties, founded on immense experience on many thousands of Children, in most parts of the three Kingdoms. With an Appendix and Plates. By S. Wilderspin, Inventor of the System of Infant Training. 12mo. pp. 487. James S. Hodson, London. 1840.

This work consists of ten chapters, of which the following are the headings: —I. General Remarks.—II. Infant Schools. — III. Female Education. — IV. Religious Education for Girls. — V. Play-ground Management for Girls. — VI. Boys' Department. —VII. Reading, Writing, and Arithmetic. —VIII. Gallery Lessons. — IX. Play-ground arrangement for Boys. — X. Religious or Bible Education for Boys. These subjects occupy 350 pages.

The Appendix contains "An outline of what the Author considers proper lessons for boys, in the different branches of instruction, that he has recommended in the body of the work." The subjects treated of are Astronomy, Botany, Zoology, and Geometry. The Appendix is in small type, and occupies 221 pages.

The work is illustrated by four plates. The first represents an Infant-School Play-ground; the second, children at spelling and reading lessons; the third, children in gallery; the fourth, boys in class-room. There is also a plate of "a ground-plan for a Normal School."

96.—INFANT EDUCATION, from two to six years of age.—Chambers's Educational Course. 12mo. pp. 188.

This appears to us, to say the least of it, as useful a little work on practical Infant-Education as any that has yet appeared. The editors remark in reference to it that it is not intended for an Infant-school Book exclusively. With the exception of a few matters of Infant-school arrangement, the whole volume may be used to train even a single child in a nursery, under the care of a judicious mother or governess. This will at once appear, when it is considered that the *First* Section contains the general principles of Infant Training;—the *Second* describes the Apparatus, which will be found as useful in the nursery as in the Infant-school; — the *Third*, with the exception of Classifications and Monitors, arranges the instruction of a week, which a mother or governess may, if she pleases, adopt in private tuition, besides embodying the requisite intellectual lessons; — and the *Fourth* presents those moral lessons which every child requires, whether alone or in school.

The selection of poetry at the end of the volume, is much more judicious than some that have been published for the use of Infants.

97.—INFANT TREATMENT under two years of age, addressed to mothers and nurses; — also a volume of Messrs. Chambers's Educational Course. 12mo. pp. 122. Contains a considerable amount of information, expressed in simple and perspicuous language, and apparently well calculated to be useful to the parties to whom it is addressed.

Messrs. Chambers have also published, in the first volume of their Useful and Entertaining Tracts, a paper "On the Management of Infants," which contains a considerable amount of useful information, and is accessible to the poorest.

98. — THE EDUCATIONAL MAGAZINE. This periodical extended to six or eight volumes. The earlier portion of the work was edited by Mr. W. Martin, and the latter part by the Rev. F. D. Maurice. It contains many articles of interest in reference to teaching and school-keeping.

99. — The English Journal of Education. Edited by the Rev. George Moody, M.A., &c. Published by George Bell, 186, Fleet Street.

This work, we doubt not, is so generally known to teachers as to render any special notice of it here unnecessary. It has appeared regularly every month since 1843, and still continues to be published under the same able editor. A stamped edition of it may be had regularly through the post for a whole year, at the cost of a shilling more than the unstamped edition.

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